

## *Studies of Rig Veda*

### HYMNS TO THE SUN-GOD

*The Manifestation of  
the Supramental Knowledge  
and Power.*

*12 Hymns to Surya-Savitri.*

Hymns to Savitr:

RV 1.35, 2.38, 4.53, 4.54, 5.81, 5.82, 6.71, 7.38, 7.45

Hymns to Sūrya:

RV. 1.50, 1.115, 10.37

## Preword

These studies are an attempt to apply the keys given by Sri Aurobindo to the Vedic knowledge in the terms of psychological interpretation, which may be of use and help to all those who are interested in discovering a deeper meaning of the Rigveda in the psychological and philosophical epistemological framework.

The ritualistic, mythological and spiritualistic interpretations of these ancient hymns are not sufficient for us anymore to justify their profound psychological significance. Moreover the text is to be gradually recovered from the layers of the traditionalistic interpretations and ways of reading. Even technically the Vedic hymns are to be read differently, following the laws of chandas, it is only then that their natural meaning can be sufficiently recovered. The Vedic oral tradition, which preserved thoroughly the text, for which we must pay a tribute to it, somehow hid its meaning by the very manner of reading. The Idea that the sound should itself be sufficient for the efficacy of mantra, which is the case nowadays, was not the view maintained by ancients, and even most rigorous ritualists, like Sāyaṇa, maintained that the text had to have both vāc and artha, speech and meaning, for its full efficacy, for only then the yajña is fully performed.

It is for this purpose that the text is to be fundamentally recovered in two major ways: reading and understanding.

### **The recovery of the text.**

The recovery of the meaning of the Veda we owe to Sri Aurobindo and we will employ his Works and archival materials through out the whole study. We will also use, wherever it is appropriate, the interpretations of Dayananda Saraswati and Sayanacharya. The reconstruction of the poetic reading, on the other hand, we must do ourselves. The text is to be approached and read as our own invocation employing our own breath and thought, it cannot stay packed in the Vedic accentuation, which was meant only to transmit it orally over millennia without alterations in accentuation, to preserve udātta, the acute accent of the word and the text. We should try to read it as poetry the way it was read by the authors.

There are many inconsistencies in the reading of the text in the traditional recitation of the Veda, which contradict the very authority of the ancient treatises dealing with recitation: Prātiśākhya and Aṣṭhādhyāyī of Pāṇini. First and the most obvious of them is that *svarita*, the falling pitch of post-morphological accent, is uttered higher than *udātta*, the morphological accent of the word. According to the Vyākaraṇa of Pāṇini, the udātta

must be the highest pitch, the *anudāṭṭa* is the lowest, and *svarita* is combined of both of them.<sup>1</sup> *Svarita* should consist of one third of *udāṭṭa* and two third of *anudāṭṭa*, therefore it is called combined, *samāharaḥ*. According to the Ṛk Prātiśākhya *svarita* should not exceed *udāṭṭa*. It is only in Taittirīya Prātiśākhya that *svarita* is prescribed to have a higher pitch than *udāṭṭa*, which thus became a major style of the recitation of the whole body of the Vedic texts in India.

Moreover since *svarita* sounds higher than *udāṭṭa* it becomes naturally longer even in the short syllables, so it has become difficult to distinguish between short and long syllables bearing *svarita* accentuation. In order to distinguish between them the long syllables bearing *svarita* were distinguished by a special double *svarita*, where the pitch was rising and falling, instead of only falling. This artificial device served its purpose in preserving the text over millennia, marking the correct position of *udāṭṭa*, but it completely confused the acute morphological accent of the word in the text.

Thus Sanskrit completely lost its natural accentuation, starting from the times of Patanjali (200 BC) or maybe even earlier. The *udāṭṭa* was left in the mercy of the speaker, as it were, even now it is a major issue in India, and the reason, as I think, why Sanskrit could not become a spoken language in a natural way on a bigger scale, for the *udāṭṭa* is not clearly defined.

There are also other issues of accentuation in relation to Syntax, for instance, in the construction of the sentence *sambodhana*, vocative case, is always accented, where *udāṭṭa* falls on the first syllable, when the word is used at the beginning of the sentence, and it also bears no accent when it is used in the middle or at the end of the sentence; verb is always accentuated at the beginning of the sentence, or in the relative sentences, but not in the middle or at the end of the main sentence; clitics are always used in the post position and bear no accent, etc. etc. All these words become messed up in the text when *svarita* falls on them, making them sound higher than *udāṭṭa*.

To reconstruct real accent in the Sanskrit language in general, we must first recover the reading of the Vedic Hymns, for it is only in the Rig Veda that the accent was correctly preserved, which alone can give us back the sense of poetry and its meaning.

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<sup>1</sup> Aṣṭādhyāyī (Pāṇ): uccairudāṭṭaḥ, nīcairanudāṭṭaḥ, samāharaḥ svaritaḥ

**The recovery of meaning of the Rig Veda.**

To recover the meaning of the Rigveda much is to be done. First of all there should be undertaken a serious study by a group of scholars who are ready to dedicate their lives to this particular task, who are not merely scholars but researchers themselves, studying the hymns in relation to their own consciousness. Second, the symbolism of the Veda is to be studied in the light of Sri Aurobindo's Integral Yoga Psychology, and his major Works, such as The Secret of the Veda, The Hymns to the Mystic Fire and all his other writings and archival materials. In The Origins of Aryan Speech Sri Aurobindo lays a solid ground for the systematic and scientific methodology with respect to the recovery of the ancient Vedic language on the basis of a new science of language, new etymological approach to Sanskrit tongue. A serious research is to be done in the field of Linguistics, and it is only when the meaning of the Vedic psychological vocabulary is sufficiently recovered and the spiritual Knowledge of the Veda is practically approached and applied in the minds and hearts of the people that the purpose of India will be finally fulfilled, and her grand sacrifice made by the millions of Brahmins, Yogis, Scholars, Ascetics, Poets preserving and commenting upon the Veda over millenia will bear its fruit, which is the embodiment of a new consciousness in the human race, envisioned, predicted and striven for by Sri Aurobindo.

*The Manifestation of the Supramental Knowledge and Power.  
Hymns to Surya-Savitri, the Rising Sun in the Veda.*

The symbolism of Surya-Savitri is central in the Vedic Knowledge and is crucial for the understanding of the Vedic Vision. Everything is subtly connected with it, this symbolism of the Rising Sun and its all-manifesting Rays is the power of the Truth which in dynamic way reveals the Divine in its own self-manifestation. All the gods and godheads are directly or indirectly intertwined with and representative of this Supramental Sun and its rays of light.

"But who, then, is Surya, the Sun, - asks Sri Aurobindo, - from whom these rays proceed? He is the Master of Truth, Surya the Illuminator, Savitri the Creator, Pushan the Increaser. His rays in their own nature are supramental activities of revelation, inspiration, intuition, luminous discernment, and they constitute the action of that transcendent principle which the Vedanta calls Vijnana, the perfect knowledge, the Veda Ritam, the Truth. But these rays descend also into the human mentality and form at its summit the world of luminous intelligence, Swar, of which Indra is the lord.

For this Vijnana is a divine and not a human faculty. Man's mind is not constituted of the self-luminous truth, like the divine mind; it is a sense-mentality, Manas, which can receive and understand<sup>2</sup> Truth, but is not one with it. The light of knowledge has to present itself in this human understanding tempered so as to suit its forms to the capacities and limitations of the physical consciousness. And it has to lead up progressively to its own true nature, to manifest successive evolutionary stages for our mental development.

Therefore the rays of Surya, as they labour to form our mental existence, create three successive worlds of mentality one superimposed on the other,—the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being,<sup>3</sup> where they shine above the three heavens, tisro divāḥ, as their three luminosities, trīṇi rocanāni. But their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic pārthivāni rajāṃsi, earthly realms of light. They also are triple, tisraḥ pṛthivīḥ, the three earths. And of all these worlds Surya Savitri is the creator."<sup>4</sup>

Let us have a brief look into the major characteristics of the Sun in the Rig Veda.

According to Kutsa Angirasa (RV 1.115.5): *sūryo rūpam kṛṇute dyor upasthe*, 'Surya is making a Form of himself in the lap of Heaven', for the transcendental godheads to oversee the creation, *tan mitrasya*

<sup>2</sup> The Vedic word for the understanding is dhī, that which receives and holds in place.

<sup>3</sup> Our natural plane of being is obviously the physical consciousness, but the others also are open to us since part of our being lives in each of them.

<sup>4</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 287

*varuṇasyābhicakṣe*. It is fixed and held in heaven in that form as their Eye, of the transcendental consciousness, being and will, Mitra, Varuna and Agni, (RV 1.115.1 *caṁsur mitrasya varuṇasya agneḥ*). It is by Mitra and Varuna that the Sun is established in heaven as their luminous chariot: *sūryam ā dhattho divi citryam ratham* (RV 5.63.7).

The Sun as a symbol of the Supramental Manifestation is also brought into the lower hemisphere by his spouse and beloved, the Dawn, Usha, the power of Aditi, the Divine Mother. 'He follows her like the young man follows the maiden there where the heroic souls of men are engaged in the sacrifice, spreading the Blissful for the Blissful through the ages,' *sūryo devīm uṣasaṁ rocamānām marya na yoṣām abhyeti paścāt yatra naro devayanto yugāni vitanvate prati bhadrāya bhadram*.

Sūrya becomes engaged in the creation by yoking his powers, symbolized by horses, carrying his Car. His seven horses are like the extensions or sisters, or even compared with hands or fingers of the Car itself, *ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ tābhir yāti svayuktibhiḥ*, 'The Sun has yoked seven swift sisters of the Car; by them he moves, who are perfectly connected with Him.' When he is yoking them for the travel to the manifested world in the lower hemisphere, the Night immediately spreads her cover and enwrapping him into her cloth, or taking him into her indwelling embrace: *yaded ayukta haritaḥ sadhasthād ād rātrī vāsa tanute simasmai* (RV 1.115.4).

It is only in his highest realm beyond manifestation, in the realm of the Truth covered by truth, that the horses of the Sun are unyoked and are free from work, as it were: *ṛtena rtam apihitam dhruvam vām sūryasya yatra vimucanty aśvān daśa śatā tasthus tad ekaṁ devānām śreṣṭham vapuṣām apaśyam*, 'The Truth is steady and hidden by the Truth of you two, (O Mitra and Varuna), where the horses of the Sun get free! I saw That Supreme of all the embodied Gods as if the ten thousands standing as One Being!' This is the vision of the Supramental plain.

There is a subtle difference between the Sūrya and Savitr, which can be perceived in their succession. Savitr is the godhead, who is compelling the movement of the Universe forward, preceding the coming of Sūrya. It's time, according to the Brahmanistic ritualism, is between the Dawn, Uṣas, and the appearing of the disc of Sūrya, which is a symbol of Supramental Manifestation. Savitr is the godhead of a rising Sun. He is called the Lord of all that moves and moves not, *vaśī*, whereas the Sūrya is the Self of All.

So Sūrya is invoked as the Self, Ātman of all that moves and moves not, *sūrya ātmā jagatas tasthuṣaś ca* (RV 1.115.1), and Savitr as the Lord of all that moves and moves not: *jagatas sthātur ubhayasya yo vaśī*, for he is actively arranging all the process of involution and evolution representing and introducing the vast and perfect Thought of the Supermind into creation: *bṛhatsumnaḥ prasavītā niveśanaḥ* (RV 4.53.6).

Sūrya entrusts the work of creation to Savitr: *sūraś cid asmā anu dād apasyām* (RV 7.45.2), who thus with his two hands reaches to the end of heaven and earth: *ud asya bāhū śīthirā bṛhantā hiraṇyayā divo antān anaṣṭām*.

Savitr is clearing up the path from the darkness for the manifestation of Sūrya: *apāmivām bādhate veti sūryam/ abhi kṛṣṇena rajasā dyām ṛnoti*, (RV1.35.9) 'Savitar moves away the obstacles of darkness and makes the Sun arrive, for He approaches the Heaven through the dark space'.

Savitr has established the three heavens as if the pole of the chariot upholding all the parts, one heaven is in the mortal world of Yama (Mind) where the heroic souls of men are engaged in manifestation; the other two are in his own realms (Higher and Illumined Mind in the terminology of Sri Aurobindo):

*Tisro dyāvah savitur dvā upasthām ekā yamasya bhuvane virāṣāt/ āṇim na rathyaṃ amṛtādhi tasthur iha bravītu ya u tac ciketat/* (RV 1.35.6)

It is important in this context the question raised about Sūrya in the next verse after the description of Savitr as the bird with perfect wings who thus pervades all the spaces of the Universe: 'Where is now Surya? Who can perceive it? To what far heaven his Ray has extended?' *kvedānīm sūryaḥ kaś ciketa katamām dyām raśmir asyā tatāna* (RV 1.35.7). This question indicates the manifestation in time and space of the Supramental Sun, which is thus not visible, but is present in all the spaces of the Universe. It is being active by the power of Savitar who thus moves all things, involving the immortals and evolving mortals here: *niveśayan amṛtaṃ martyaṃ ca*, (RV 1.35.2), *niveśayan ca prasuvan ca bhūma* (RV 7.45.1).

In relation to Agni, it is said that the growing Agni is bringing our consciousness up to Surya to be seen: *ud u tyam jātavedasaṃ devaṃ vahanti ketavaḥ dṛṣe viśvāya sūryam* (RV 1.50.1) 'The beams of light of consciousness bring up this god (Agni) who knows all the births here in manifestation for all to see the Sun!' In the hymn to Agni it is even said that Agni is rising up from Vivasvat, the hidden Sun in the Subconscious Darkness, in manifestation: *ásamṛṣṭo jāyase mātaroḥ śúcir mandráḥ kavír úd atiṣṭho vivásvataḥ* (RV 5.11.3), 'You are born pure from the two Mothers (Heaven and Earth or Dawn and Night). Shining and ecstatic Seer arose from the Lord of the Sun, Vivasvat', "the All Luminous Sun", vi-vas-vat, as Sri Aurobindo translates it literally. It is interesting that Agni arose from the Sun, lit. 'stood up', ud-atiṣṭhaḥ, and not descended from. It is not fully clear how he could come up from the Sun, being the essence of Prithivi and moving upward towards Heaven. The explanation can be found in the myth of Vivasvat, who was born as the eighth son of Aditi, the Divine Mother, known elsewhere as Martāṇḍa, which means lit. "mortal embryo". So when he was born his Mother has abandoned him and left for her higher abode with her seven luminous sons. So he was

left alone and became a creator of the Universe, the Lord of the Sun, of the fallen light. Now, if the Vivastat is a fallen Self, which became an light within the Inconscient matter, whose body became a Universe, we can understand the Vedic imagery of Agni rising from Vivasvat.

It is when Agni is rising from the fallen Sun, braking throught the realms of the Night that he builds for all the dwelling places for their habitation. The divine Mother, Aditi, bestows upon him the best portion of her delight, *jyeṣṭham mātā sūnave bhāgam adhāt*, and according with this portion of delight the Lord Savitar reveals the vision of consciousness, *anu asya ketam iṣitam savitrā*. (RV 2.38.5). So Agni, who is the son of Power, *sahasah sūnuḥ*, is supported in his ascend by the delight of the Divine Mother and the Consciousness of the Lord.

The relation of Surya, as the symbol of the transcendental Supermind, with the Vivasvat as the involved Supermind in the darkness of the lower hemisphere is the key to the understanding of all the symbols and figures of the Vedic sacrifice. The hidden Sun is to be recovered by the Sacrifice here, and for that Agni is invoked and kindled, which by his movement upward, transforming all the darkness from within into the light, introduces all the transcendental godheads here into this process who thus recover the glory of the Supramental Sun here in manifestation. There is only one Supramental Sun, but the mechanism of its manifestation is depicted in terms of projection or a fall of the Supreme into the Darkness of Inconscient, which makes it look like there is another Sun in the Darkness, or another Dawn or another Heaven there, which were thus recovered from the Subconscious cave of Darkness by Indra and Angirasa Rishis. It goes sometimes so far as to say that the Dawn herself is breaking the rock and recovering the Dawn from the subconscious cave, which means that the Dawn is first revealing herself from the beyond and then manifesting herself here in the lower hemisphere. Similarly, there is only one Sun, which is Transcendental and involved, it is only the Darkness of Consciousness that separates and makes them two, which are one.

There is also an important image of the Chariot of the Sun, *ratha*, as the symbol of the body of the Universe or the Manifestation, *viśvārūpa*. In the hymn to Pushan and Soma Gritsamada Rishi says that first when the Car is in the transcendental realms it is not yet moving the Universe, *aviśvaminvam*, (RV 2.40.3.); but when it is yoked with the Mind, *manasā yujyamānam*, then it animates the movement of the Car, which now moves in two opposite directions *viśū-vṛtam*, and has five reins for control, *pañca-raśmim*, which can be seen as the symbol of five senses, indriyas.

So the Universe is seen as the chariot of the Supramental Sun to ride on and his horses are the powers which by their movement and look manifest all the becomings in the Cosmos.



## RV 1.35

ṛṣi: hiraṇyastūpa āṅgīrasa; devatā: 1st pāda agni, 2nd pāda mitrāvaruṇa, 3rd pāda rātri, 4th pāda savitā, 2-11 savitā; chanda: triṣṭup, 1,9 jagatī

ह्याम्य॑ अ॒ग्निम् प्रथ॑मं स्वस्तये ह्यामि मि॒त्रावरु॑णाव् इहावसे ।  
ह्यामि रा॒त्रीं जग॑तो निवेशनीं ह्यामि दे॒वं सवि॑तारम् ऊ॒तये ॥ १-०३५-०१  
आ कृ॒ष्णेन॑ रजसा॒ वर्त॑मानो निवेशयन् अ॒मृत॑म् म॒र्त्यं च ।  
हिर॑ण्ययेन सविता रथेना दे॒वो या॑ति भुवनानि पश्यन् ॥ १-०३५-०२  
याति॑ दे॒वः प्र॒वता॑ या॒त्य् उ॒द्धता॑ याति शु॒भ्राभ्यां॑ यजतो हरि॒भ्याम् ।  
आ दे॒वो या॑ति सविता परावतो ऽप॒ विश्वा॑ दुरिता बाधमानः ॥ १-०३५-०३  
अभी॑वृतं कृ॒शनैर् विश्व॑रूपं हिर॑ण्यशम्यं यजतो बृ॒हन्त॑म् ।  
आस्था॑द् रथं सविता चि॒त्रभा॑नुः कृ॒ष्णा रजा॑सि तवि॒षी द॑धानः ॥ १-०३५-०४  
वि जना॑ञ्छयावाः शि॒तिपा॑दो अख्यन् रथं हिर॑ण्यप्रऽगं वहन्तः ।  
शश्व॑द् विशः स॒वितुर् दै॒व्यस्यो॑पस्थे विश्वा भुवनानि तस्थुः ॥ १-०३५-०५  
तिस्रो॑ द्यावः स॒वितुर् द्वा उप॑स्थाः ए॒का यम॑स्य भुवने विरा॒षाट् ।  
आणिं॑ न रथ्यम् अ॒मृता॑धि तस्थुर् इह ब्रवीतु य उ तच् चिके॑तत् ॥ १-०३५-०६  
वि सु॒पर्णो॑ अन्तरिक्षाण्य् अख्यद् ग॒भीर॑वेपा असुरः सुनीथः ।  
क्वेदा॑नीं सूर्यः कश् चिके॑त कतमां द्यां रश्मिर् अस्या ततान ॥ १-०३५-०७  
अष्टौ॑ व्य् अख्यत् ककुभः पृथिव्यास् त्री धन्व॑ योजना सप्त सिन्धून् ।  
हिर॑ण्याक्षः सविता दे॒व आगा॑द् दधद् रत्ना दा॒शुषे॑ वार्याणि ॥ १-०३५-०८  
हिर॑ण्यपाणिः सविता विचर्षणिर् उ॒भे द्या॑वापृथिवी अन्तर् ईयते ।  
अपा॑मीवां बाधते वेति सूर्यम् अ॒भि कृ॒ष्णेन॑ रजसा द्याम् ऋ॒णोति ॥ १-०३५-०९  
हिर॑ण्यहस्तो असुरः सुनीथः सुमृ॒ळीकः॑ स्ववाः या॒त्व् अर्वा॑ङ् ।  
अप॑सेधन् रक्षसो यातु॒धानान्॑ अस्थाद् दे॒वः प्र॑तिदोषं गृ॒णानः ॥ १-०३५-१०  
ये ते प॑न्थाः सवितः पू॒र्व्यासो॑ ऽरेणवः सुकृ॒ता अन्त॑रिक्षे ।  
तेभि॑र् नो अद्य पथिभिः सु॒गेभी॑ रक्षा च नो अधि च ब्रूहि दे॒व ॥ १-०३५-११

## The Lord of the Sun and the Night.

This Hymn to the Sun as the Creator, composed by Rishi Hiraṇyastūpa Āṅgīrasa,<sup>5</sup> is the first Hymn to Savitr, in the Rig Veda. It is highly symbolic, depicting the Power of the Sun in relation to the Power of the Darkness, Night.

The symbol of the Godhead returning or coming back to Himself over the regions of the Night in the Inconscient is the secret process of all manifestation. It is as if the Divine is revealing his own Being to his own Consciousness in detail by rediscovering Himself anew in all possible ways: varieties, qualities and relations. In order to do so, He has to make first the Consciousness, Bliss and Truth of his Infinite Being fall, as it were, and lay out the environment and then to engage with them by entering them, as it were, and thus bringing them back to their own full divine awareness and power. In this process of engaging himself the phenomena of Time, Space and Causality come into being, reorganizing the fallen Consciousness, Bliss, Truth of his fallen Self on the scale of their gradual recovery, which is known to us as evolution, to be able to manifest and thus perceive all the infinite qualities in oneself, in all possible ways, to know and experience oneself not only in the supreme Identity, as the Mother says, but also in a newly re(dis)covered Unity.

The Night conceals within her bosom the Lord growing towards his own supreme identity, towards Himself. And the Dawn gradually reveals what the Night keeps hidden there. The Dawn is a twin sister of the Night. She is the messenger of Savitar, and the beloved of Surya, the Supramental Godhead. He follows her paths as the Lord and her husband traveling from the beyond through the Night to manifest himself anew.

This fundamental characteristic of Savitar to be engaged with the creation and to manifest things in and through the Night makes him a central figure among the Adityas.

The three heavens of Savitar mentioned in this hymn (1.35) are the key to the understanding of this manifestation, for there is a place in the regions of the Night where the Night is no more, so to say, in the two heavens of Savitar: Higher and Illumined Mind, in Sri Aurobindo terminology. These are the realms which none of the creatures born in the Night can cross over, although they can receive and distort the light coming down through them to the lower planes when passing through the mental, vital and physical regions, where they may have their access to it, but they cannot stay by themselves in the regions of the Higher and Illumined Mind, and still these regions are within the lower hemisphere, at the top of it. Savitar is not restricted by these three heavens. In the hymn of Vamadeva RV 4.53.5, we find such a verse:

trír antárikṣam savitā mahitvanā trī rájāṃsi paribhús trīṇi rocanā/  
tísro dívaḥ pṛthivís tísra invati tribhír vrataír abhí no rakṣati tmānā//

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<sup>5</sup> Hiraṇya-stūpa, lit. means 'golden pillar', and āṅgīrasa, the 'son of Angiras Fire'.

"Savitar is surrounding with his triple mightiness the Antariksham and its three spaces, and the three luminous realms, rocanā, setting three heavens in motion and three earths, protecting us by his three laws, as if surrounding us by himself."

Vamadeva depicts Savitar as the all including, transcendental and at the same time as involved Godhead, who is of the power of Ritam, a direct characteristic of the Supramental Dynamic Truth in things, their right positioning and relations. For He includes also the three luminous realms, trīṇi rocanā, and all that is below it, making the three heavens and the three earths grow, revealing all the wonders of the Divine on the scale of time and space.

The Divine Dynamism presupposes two different relations: (1) the enclosing, upholding, containing the whole, and (2) the involvement in it, participating, being contained. It is only with the Supramental realization that these two principles of the Divine Dynamism can be fully harmonized and balanced.

The Night is a container which holds the Divine and yet it is contained by the Divine. And this function is ascribed to Savitar who embraces the Night from both ends as Shyavashva Atreya puts it in his hymn:

utá yāsi savitas trīṇi rocanā utá sūryasya raśmibhiḥ sám ucyasi  
utá rātrīm ubhayātaḥ pāriyasa utá mitró bhavasi deva dhārmabhiḥ 5.081.04

"And thou reachest,<sup>6</sup> O Savitri, to the three luminous heavens; and thou art utterly expressed by the rays of the Sun; and thou encompassest the Night upon either side; and thou becomest by the law of thy actions the lord of Love, O God."<sup>7</sup>

"O Savitar, you move towards the three luminous realms of Svar (Intuitive Mind, Overmind and Supramental Overmind), totally fit with the Rays of the Sun (the outpouring of the Supramental Light), enclosing Night from both sides: from above and from below, and by your laws, which are supporting the Manifestation throughout, you thus become Mitra, the Supreme Consciousness of the Divine Mother, Aditi, creating all that is in your all measuring perception."

The profound perception here is that the Light of Savitar is rising to Svar and inclosing the Night from both sides, manifesting a perception of simultaneous oneness with transcendental.

There is a passage in the Secret of the Veda, where Sri Aurobindo explains the phenomena of the Vedic Night:

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<sup>6</sup> *My note:* that is why it is said that Savitar goes or reaches the three luminous realms, yāsi savitas trīṇi rocanā, matching or fitting with the rays of Surya, the Supramental Sun, sūryasya raśmibhiḥ sam ucyasi, which implies the movement from another side: from within and through the darkness. And that is how he encompasses the Night from both sides. This is the Secret of the Veda.

<sup>7</sup> Sri Aurobindo's translation; see also: But also thou goest, O Savitri, to the three shining worlds of heaven and thou art made manifest by the rays of the Sun, and thou encirclest on both sides the Night, and thou becomest Mitra, O god, with his settled laws of Truth.

"But the cave is only the home of the Panis, their field of action is earth and heaven and the mid-world. They are the sons of the Inconscience, but themselves are not precisely inconscient in their action; they have forms of apparent knowledge, *māyāḥ*, but these are forms of ignorance the truth of which is concealed in the darkness of the inconscient and their surface or front is falsehood, not truth. For the world as we see it has come out of the darkness concealed in darkness, the deep and abysmal flood that covered all things, the inconscient ocean, *apraketaṃ salilam* (X.129.3); in that non-existence the seers have found by desire in the heart and thought in the mind **that which builds up the true existence.** This non-existence of the truth of things, *asat*, is the first aspect of them that emerges from the inconscient ocean; and its great darkness is the Vedic Night, *rātrīm jagato niveśanīm* (I.35.1), which holds the world and all its unrevealed potentialities in her obscure bosom. **Night extends her realm over this triple world of ours and out of her in heaven, in the mental being, Dawn is born who delivers the Sun out of the darkness where it was lying concealed and eclipsed and creates the vision of the supreme Day in the non-existence, in the Night, *asati ketum*.** It is therefore in these three realms that the battle between the Lords of Light and the Lords of the Ignorance proceeds through its continual vicissitudes."

### Analysis of RV 1.35

ह्याम्य॑ अ॒ग्निम् प्रथ॑मं स्वस्तये ह्यामि मि॒त्रावरु॑णाव् इहा॒वसे ।  
ह्यामि रा॒त्रीं जग॑तो नि॒वेश॑नीं ह्यामि दे॒वं सवि॑तारम् उ॒त्तये॑ ॥ १-०३५-०१

hváyāmi agnīm prathamāṃ suastāye hváyāmi mitrávaruṇāv ihāvase  
hváyāmi rātrīm jagato nivéśanīm hváyāmi devāṃ savitāram ūtāye 1.035.01

#### Interpretation:

"I call to Agni first for wellbeing! I call to Mitra and Varuna here for increase! I call to Night who introduces [all] to the manifested world! I call to the God Savitar for a power of growth!"

*rātrīm jagato niveśanīm* (I.35.1), Sri Aurobindo translates as the Night "which holds the world and all its unrevealed potentialities in her obscure bosom."

*niveśanī* is derived from the root *ni-viś*, Causative, 'to introduce, to make enter and settle down'. So the phrase can be translated as 'I call for Night, an introducer into the manifested world'.

So, Rishi invokes Agni first for well-being, Mitra and Varuna for protection and support, Ratri to locate us in the world, and the Divine Savitar for our growth in this manifested world, *ūtāye*.

The second verse again mentions the dark space and Savitar, who now himself introduces all mortal and immortal beings into the Manifestation:

आ कृष्णेन रजसा वर्तमानो निवेशयन् अमृतम् मर्त्यं च ।

हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥ १-०३५-०२

ā kṛṣṇéna rájasā vartamāno niveśáyann amṛtam mártiyam ca  
hiraṇyáyena savitā ráthena ā devó yāti bhúvanāni páśyan 1.035.02

Interpretation:

"Expanding by or through the dark space, introducing and determining the immortal and the mortal in Manifestation, the God Savitar comes in his golden chariot, seeing all the becomings in this world."

It is interesting that now Savitar is also called niveśayan, 'introducing', 'placing', 'settling' as the Night in the previous verse. He is placing in the Manifestion of the Divine both immortal gods and mortal creatures for their interaction, as it were. This function of Savitar manifesting the Divine by bringing all creatures together is central for understanding of his role. For it is by the dark space that He returns to Himself: ā kṛṣṇena rajasā vartamānaḥ, placing all in their right place during this Self discovering return. (Cf. the 'Ananda circuit' by the Mother).

याति देवः प्रवता यात्य् उद्वता याति शुभ्राभ्यां यजतो हरिभ्याम् ।

आ देवो याति सविता परावतो ऽप विश्वा दुरिता बाधमानः ॥ १-०३५-०३

yāti deváh pravátā yāti udvátā yāti śubhrābhyāṃ yajató hárībhyām  
ā devó yāti savitā parāváto ápa víśvā duritā bādhamaṇaḥ 1.035.03

Interpretation:

"The God moves by the downward path, and he moves by the upward. By the two horses he moves, who is of the Sacrifice!

From the beyond the God Savitar comes to us, destroying all the difficulties on our path."

This particular feature of Savitar to move in two directions is presenting him as a Creator, who supports the Sacrifice, which is of the double movement and exchange of consciousness between the higher and the lower hemispheres (BhG 3.9-15). But himself he comes from the beyond being neither in the higher nor in the lower hemisphere, but in both and even beyond both of them. (cf. ĪśaUp 9-11)

The two horses also might symbolize the double character of his manifestation, representing his double mastery and presence in the light and in the night. So when he comes from the transcendental realms then all the crookedness of the Night gets straightened up.

अभीवृ॑तं कृ॒शनैर् विश्व॑रूपं हिर॒ण्यश॑म्यं यजतो बृ॒हन्त॑म् ।

आस्थाद् रथं सवि॑ता चित्र॒भानुः कृ॒ष्णा रजांसि॑ तवि॒षी द॑धानः ॥ १-०३५-०४

abdhívr̥taṃ kṛśanair viśvárūpaṃ hiraṇyaśamyam yajató br̥hántam  
ásthād rátham savitá citrábhānuḥ kṛṣṇá rájāṃsi táviṣīm dádhānaḥ 1.035.04

Interpretation:

"Savitar has mounted his chariot, which is covered with pearls, and has a golden pole, being vast and of the universal Form! He is full of varied rays of light, who is of Sacrifice, yajataḥ, [moves] towards dark spaces, establishing/ bearing power and might!"

The last phrase can be also translated as "establishing or holding mightily the dark spaces". For it is because of his presence that the dark spaces have at all their might, it is because he is there hidden within them that the falsehood can act with power. It is falsehood only on the surface of its being, in the depth it is the luminous Truth hidden by the darkness; therefore falsehood can act on the basis of truth only.

Vocabulary:

hiraṇyaśamya, mfn. *having golden pegs* RV.

kṛśana, n. *a pearl, mother-of-pearl* RV. i , 35 , 4 and x , 68 , 11 AV.

वि जनाञ्छ्यावाः शिति॑पादो अख्यन् रथं हिर॒ण्यप्र॑गं वहन्तः ।

शश्वद् विशः सवि॑तुर् दैव्यस्योप॑स्थे विश्वा भुव॑नानि तस्थुः ॥ १-०३५-०५

ví jánāñ chyāvāḥ śitipādo akhyan rátham hiraṇyapraugaṃ váhantaḥ  
śásvad víśaḥ savitúr daíviyasya upásthe víśvā bhúvanāni tasthuḥ 1.035.05

Interpretation:

"The white-footed Bay Horses of the Lord Savitar are carrying him in the chariot with a golden fore-part, they see [and by seeing manifest] widely all the beings who are born here in the material body, for all who have entered this manifestation are for ever held in the lap of the Divine Savitar together with all the worlds or becomings."

It is a statement that all the manifestation of the Divine [the container and the contained] is in care of Savitar. It is he who is manifesting all the beings here with his two powers, brown and white-footed horses, and all the worlds are in his lap.

Vocabulary:

śitipad, (strong form -pād) mf(padī)n. *white-footed* RV. AV. Kauṣ.; *blackfooted* MW.

śiti, mfn. (perhaps fr. śo) *white* L.; (cf. sita) *black, dark-blue*.

śyāva, mfn. (connected with śyāma) *darkbrown, brown, dark-coloured, dark* RV. AV. Br. &c. *drawn by brown or bay horses* (said of chariots, Ved.) MW.; m. *a brown horse* RV.

hiraṇyaprauga, mfn. *having a golden fore-part* (said of a chariot-pole) RV. i, 35, 5.

ति॒स्रो द्या॒वः स॒वितु॒र् द्वा उप॑स्था॒ एका॑ यम॒स्य भु॒वने॑ वि॒रा॒षाद् ।

आणिं॑ न रथ्य॒म् अमृ॑ताधि॒ तस्थु॒र् इह॑ ब्रवी॒तु य उ॒ तच् चिके॑तत् ॥ १-०३५-०६

tisró dyāvaḥ savitúr dvā upāsthāṁ ekā yamāsya bhúvane virāṣāt  
āṇīm ná ráthyam amṛtādhi tasthur ihá bravītu yá u tác cíketat 1.035.06

#### Interpretation:

"There are three heavens of Savitar: two are in his lap and one is in the realm of Yama, the home of heroes. As on the pole of the car (all the parts are fixed) similarly all the things which are immortal rest on him! Here the one who perceives it should speak."

Savitar has three heavens, two of which are close to him: the Higher and Illuminded Mind, and one heaven: the proper Mind is in the realm of Yama, the place where the souls take the physical body. The very fact that Higher and Illuminded Mind are in his proper domain, though they are a part of the lower hemisphere of the Night, is a significant characteristic of Savitar, who expands by and through Night, manifesting the Divine in the World.

Sri Aurobindo explains the function of the Illumined mind: "The world you saw **above the head was the plane of the Illumined Mind which is a level of consciousness much higher than the human intelligence. It is there that the Divine Light and Power come down to be transmitted to the human consciousness and from there they work and prepare the transformation of the human consciousness and even the physical nature.**"<sup>8</sup>

#### Vocabulary:

virāṣah, mfn. (Nom.-ṣāt); vira prob. for vīrā) *subduing or confining or harbouring men* (applied to Yama's heaven) RV. i, 35, 6.

वि सु॒पर्णो॑ अन्त॒रिक्षा॑ण्य् अख्य॒द् गभी॑रवे॒पा असु॑रः सु॒नीथः॑ ।

क्वेदा॑नी॒ सूर्यः॑ कश् चिके॒त कत॑मां द्यां रश्मि॒र् अस्या॑ ततान ॥ १-०३५-०७

ví suparṇó antárikṣāṇi akhyad gabhīrávEPā ásurah sunītháh  
kúvedānīm sūriyah kás ciketa katamāṁ dyāṁ raśmír asyā tatāna 1.035.07

<sup>8</sup> Volume: 22-23-24 [SABCL] (Letters on Yoga), Page: 961

Interpretation:

"The one with perfect two wings (of the higher and lower hemisphere) oversees and enlightens all the inner spaces between heaven and earth, quivering deeply with the ecstasy of his supreme bliss; he is the Mighty Lord, the perfect Guide!

Where is Surya now? Who can perceive? Where, to what heaven has his Ray expanded?"

These are rhetoric sentences, which are meant to show the wonder of the Rishi about the manifestation of the Supreme. "Where would the Ray go or extend? to what [new or another] heaven, manifesting the Divine? Who knows it here, who can clearly see it here?" In other words: "Who can declare here the end of possibilities of the Divine Manifestation?" "Who can say how far he has extended his Ray?"

Vocabulary:

gabhīravepas, mfn. *moved deeply or inwardly, deeply excited* RV. i, 35, 7.

अष्टौ व्य् अख्यत् ककुभः पृथिव्यास् त्री धन्व योजना सप्त सिन्धून् ।

हिरण्यक्षः सविता देव आगाद् दधद् रत्ना दाशुषे वार्याणि ॥ १-०३५-०८

aṣṭau ví akhyat kakúbhaḥ pṛthivyās trī dhānuva yójanā saptá síndhūn  
hiraṇyākṣāḥ savitā devā āgād dádhad rátnā dāśúṣe vāriyāṇi 1.035.08

Interpretation:

"The eight peaks of the Earth he has illumined with his look, and the three regions of the desert, and the Seven Rivers! Shining with his golden eyes the God Savitar should come and establish the treasures, most desirable, for the giver of Sacrifice."

Vocabulary:

kakubh, f. (cf. kakud) *a peak, summit* RV.

dhanvan, n. *a bow* RV.; *dry soil, shore* (samudasya; cf. dhanu) *a desert, a waste* RV. &c. &c.

yojana, n. (sometimes m.; ifc. f. ā) *a stage or Yojana* (i.e. a distance traversed in one harnessing or without unyoking; esp. a partic. measure of distance, sometimes regarded as equal to 4 or 5 English miles, but more correctly = 4 Krośas or about 9 miles ; according to other calculations = 2 1/2 English miles, and according to some = 8 Krośas) RV. &c. &c.

हिरण्यपाणिः सविता विचर्षणिर् उभे द्यावापृथिवी अन्तर् ईयते ।

अपामीवां बाधते वेति सूर्यम् अभि कृष्णेन रजसा द्याम् ऋणोति ॥ १-०३५-०९

hiraṇyapāṇiḥ savitā vícarṣaṇir ubhé dyāvāpṛthivī antár īyate  
āpāmīvāṃ bādhatē véti sūriyam abhí kṛṣṇéna rájasā dyām ṛṇoti 1.035.09



Interpretation:

"Savitar, with golden arms, active, enters the space in-between heaven and earth. He removes all obstacles and compels the Sun to appear! And by/through the dark space He moves towards Heaven!"

The key function of Savitar is stated here: *abhi kṛṣṇena rajasā dyām ṛṇoti*, 'he approaches or moves towards heaven by the dark space', or he moves/spreads heaven by the dark space'. It is this characteristic which makes Savitar the god of the Sacrifice, *yajataḥ*, for it is through and by the darkness that he arrives at Heavenly light. Therefore it was mentioned in the previous verse that there are three heavens of Savitar, of which one is in the mortal heaven and the two are properly his: Higher and Illumined Mind, in Sri Aurobindo's terminology, and these two are still the extensions of consciousness of Night. It is these two heavens of Savitar, which actually make the connection with the supreme light from above of the Intuitive and Ovemental levels. Thus He links the higher and the lower hemisphere over these two regions of the Night, spreading them, as it were, *abhi kṛṣṇena rajasā dyām ṛṇoti*, 'he approaches or moves towards heaven by the dark space'.

Vocabulary:

*vī*, 2. P. (Dhātup. xxiv , 39, *veti*) *to go, approach* , (either as a friend i.e. "seek or take eagerly , grasp , seize , accept , enjoy", or as an enemy i.e. "fall upon , attack , assail , visit , punish , avenge") RV. AV. TS. Br.; *to set in motion , arouse , excite , impel* RV.; *to further , promote , lead or bring or help any one to* (two acc.) *ib.*

*vicarṣaṇi*, (vi-), mfn. *very active or busy* RV. TAr.

*ṛṇoti*, 8. P. A. *to go, move.*

हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाꣳ यात्व् अर्वाङ् ।

अपसेधन् रक्षसो यातुधानान् अस्थाद् देवः प्रतिदोषं गुणानः ॥ १-०३५-१०

*híraṇyahasto ásurah sunītháh sumṛṭīkáh suávāꣳ yātu arvāṅ*  
*apasédhan rakṣáso yātudhānān ásthād deváh pratidoṣám grṇānáh* 1.035.10

Interpretation:

"May the Mighty God and the Perfect Guide, with his golden hands, come straight to us, bringing his own power for our growth and protection, supremely gentle!

Driving away all the Rakshasas and Yatudhanas, the God stood there, who is invoked in the Darkness!"

Again here we have a confirmation of Savitar's relations with the Night; he is the God who is invoked in the Night, *pratidoṣam grṇānaḥ*, driving away all the Rakshasas and other demons, coming to us directly with his support,

protection, increase, mercy, perfect guidance, and mighty power in his golden hands, he can always extend and save the soul in the darkness.

Vocabulary:

svavas, mfn. (nom. -vān) *having or affording good protection* RV.  
pratidoṣam, ind. *in the evening , in the dark* RV.

ये ते पन्थाः सवितः पूर्यासो ऽरेणवः सुकृता अन्तरिक्षे ।

तेभिर् नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥ १-०३५-११

yé te pánthāḥ savitaḥ pūrvyāso areṇávaḥ súkṛtā antárikṣe  
tébhīr no adyá pathíbhiḥ sugébhī rākṣā ca no ádhi ca brūhi deva 1.035.11

Interpretation:

"O Savitar, those paths of yours, which were first and pure well made in the Antariksha, by those paths today, easy to travel, you protect us, O God, and on those paths you protect us [from the dark forces]."

And again the presence of Savitar in the darkness is mentioned. It is his ancient paths, pūrvyasāḥ panthāḥ, which are well made, sukṛtāḥ, on which he can protect the travelers to the other shore and intercede for them with the dark forces.

Vocabulary:

adhivac, *to speak in favour of, advocate* RV. VS.  
adhibrū, Ved. *to speak in favour of* (dat.) or favourably to (dat.) , *intercede for*.

## RV 2.38

ṛṣi: gr̥tsamada (āṅgīrasa śaunahotra paścād) bhārgava śaunaka;  
devatā: savitā; chanda: triṣṭup

उद् उ ष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निर् अस्थात् ।  
नूनं देवेभ्यो वि हि धाति रत्नम् अथाभजद् वीतिहोत्रं स्वस्तौ ॥ २-०३८-०१  
विश्वस्य हि श्रुष्टये देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसर्ति ।  
आपश् चिद् अस्य व्रत आ निमृग्रा अयं चिद् वातो रमते परिज्मन् ॥ २-०३८-०२  
आशुभिश् चिद् यान् वि मुचाति नूनम् अरीरमद् अतमानं चिद् एतोः ।  
अह्यर्षूणां चिन् न्यू अयाँ अविष्याम् अनु व्रतं सवितुर् मोक्व आगात् ॥ २-०३८-०३  
पुनः सम् अव्यद् विततं वयन्ती मध्या कर्तोर् न्यू अधाच् छक्म धीरः ।  
उत् सहायास्थाद् व्य ऋतूँ अदर्धर् अरमतिः सविता देव आगात् ॥ २-०३८-०४  
नानौकांसि दुर्यो विश्वम् आयुर् वि तिष्ठते प्रभवः शोको अग्नेः ।  
ज्येष्ठम् माता सूनवे भागम् आधाद् अन्व अस्य केतम् इषितं सवित्रा ॥ २-०३८-०५  
समाववर्ति विष्ठितो जिगीषुर् विश्वेषां कामश् चरताम् अमाभूत् ।  
शश्वौ अपो विकृतं हित्व्य आगाद् अनु व्रतं सवितुर् दैव्यस्य ॥ २-०३८-०६  
त्वया हितम् अप्यम् अप्सु भागं धन्वान्व् आ मृगयसो वि तस्थुः ।  
वनानि विभ्यो नकिर् अस्य तानि व्रता देवस्य सवितुर् मिनन्ति ॥ २-०३८-०७  
याद्राध्यं वरुणो योनिम् अप्यम् अनिशितं निमिषि जर्भुराणः ।  
विश्वो मार्ताण्डो व्रजम् आ पशुर् गात् स्थशो जन्मानि सविता व्य आकः ॥ २-०३८-०८  
न यस्येन्द्रो वरुणो न मित्रो व्रतम् अर्यमा न मिनन्ति रुद्रः ।  
नारातयस् तम् इदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥ २-०३८-०९  
भगं धियं वाजयन्तः पुरधिं नराशंसो ग्रास्पतिर् नो अव्याः ।  
आये वामस्य सँगथे रयीणाम् प्रिया देवस्य सवितुः स्याम ॥ २-०३८-१०  
अस्मभ्यं तद् दिवो अद्भ्यः पृथिव्यास् त्वया दत्तं काम्यं राध आ गात् ।  
शं यत् स्तोतृभ्य आपये भवात्य् उरुशँसाय सवितर् जरित्रे ॥ २-०३८-११

### Analysis of RV 2.38

उ॒द॒ उ॒ ष्य॒ दे॒वः॑ स॒वि॒ता स॒वाय॑ श॒श्वत्त॑मं तद॒पा व॒ह्निर् अ॒स्थात् ।

नू॒नं दे॒वेभ्यो॑ वि हि॒ धाति॑ रत्न॒म् अथा॑भज॒द् वी॒ति॒हो॒त्रं स्व॒स्तौ ॥ २-०३८-०१

úd u ṣyá deváh savitá savāya śaśvattamāṃ tādapā váhnir asthāt  
nūnām devébhyo ví hí dhāti rátnam áthābhajad vītihotraṃ suastaú 2.038.01

#### Interpretation:

"Stood up this God Savitar to move things upward, most constant work he does carrying [all to summits].

Thus holds he wide indeed the treasure for the gods, making the power of movement shared [by all] in their wellbeing."

Savitar is called vahni, the carrier, (from root vah, to carry). Agni, Indra and Maruts are also called vahni, for they carry the being to the summit of its consciousness. He also has the treasure for the gods, they all want to have, the treasure of the Supreme Being and Consciousness, and the power that moves all towards it is distributed by him among all in their wellbeing. In other words when the manifestation of the Divine fully takes place it will be in the form of Wellbeing of All.

#### Vocabulary:

vanhi, m. *any animal that draws or bears along, a draught animal, horse, team* RV. AV. VS. TBr.; *any one who conveys or is borne along* (applied to a charioteer or rider, or to various gods, esp. to *Agni, Indra, Savitr, the Maruts* &c.) RV. AV.; N. of Soma (as "the flowing or streaming one") RV. ix, 9, 6 &c; *the conveyer or bearer of oblations to the gods* (esp. said of Agni, "fire", or of the three sacrificial fires) RV.

tadapas, mfn. *accustomed to that work or to do that* RV. ii, 13, 3 and 38, 1 ind. *in the usual way*, v, 47, 2.

vītihotra, mfn. *inviting to enjoyment or to a feast* ib.; *invited to a feast* (as gods) VS.

vīti, 1 f. (dat. vītaye often used as inf.) *enjoyment, feast, dainty meal, full draught* &c. RV. *advantage, profit* ib. (L. also light, lustre = gati, prajana, dhāvana)

वि॒श्वस्य॑ हि श्रु॒ष्टये॑ दे॒व ऊ॒र्ध्वः॑ प्र॒ बा॒हवा॑ पृथु॒पाणिः॑ सि॒सर्ति॑ ।

आप॑श् चि॒द् अ॒स्य व्र॑त आ नि॒मृ॒ग्रा अ॒यं चि॒द् वा॒तो र॑म॒ते परि॑ज्मन् ॥ २-०३८-०२

vísvasya hí śruṣṭāye devá ūrdhvāḥ prá bāhāvā prṭhúpāṇiḥ síserti  
āpaś cid asya vratá ā nímṛgrā ayám cid vāto ramate párijman 2.038.02

#### Interpretation:

"Standing high for all to hear and follow [his command], he stretches his arms forward, having broad arms.

The Cosmic Waters are devoted (attached) to his way of action, *vrata ā nimṛgrā*, and the Cosmic Life Force rests in his law in a whirling circle."

Vocabulary:

śruṣṭi, f. *obedience, complaisance, willing service*; ind. "willingly, gladly, immediately, quickly, at once" RV.; *confidence in* (with gen.) RV. mfn. *obedient, willing* ib.

nimṛgra, mfn. *attached or devoted to* (loc. with ā) RV. ii, 38, 2.

parijman, mfn. (gam) *running or walking or driving round, surrounding, being everywhere, omnipresent* (said of the sun, of the clouds, of sev. gods &c.) RV. AV. (as loc. or ind. all around, everywhere RV.)

आशुभिश् चिद् यान् वि मुचाति नूनम् अरीरमद् अतमानं चिद् एतोः ।

अह्यर्षूणां चिन् न्यू अयाँ अविष्याम् अनु व्रतं सवितुर् मोक्ष्य आगात् ॥ २-०३८-०३

āśúbhiś cid yān ví mucāti nūnām ārīramad ātamānaṃ cid étoḥ  
ahyārṣūṇāṃ cin ní ayāṃ aṇiṣyām ānu vratāṃ savitúr móki āgāt 2.038.03

Interpretation:

"Even though he is moving by the fast steeds now he sets them free! Even he made the moving thing rest in its movement!

Even he came down to the desire of those who move with the Python and Night followed the Savitar's will and the way of his action."

'Moving by/with the fast ones he can release them [in his supreme stillness] at once, in this moment of his eternal time, nūnam. Being in the motion it could stay immobile.

He has descended to the bottom of the Pythons' desire, and the Night followed Savitar's way of action.'

Because Savitar has reached the bottom of that which is desired by the forces of the Python, the Night is following his way of action.

Vocabulary:

at 1. P.A. atati (Naigh. ; p.atat or atamāna}), *to go constantly, walk, run* RV.

ahyārṣu, mfn. *gliding or shooting like a snake* (perhaps N. of a bird) RV. ii, 38, 3.

mokī, f. "releaser", *night* RV. ii, 38, 3 (Naigh. i, 7).

aṇiṣyā, f. *desire, ardour* RV. ii, 38, 3.

nī-yā P. -yāti, *to pass over* (with a carriage) RV.; *to come down to* (acc.); *to fall into, incur* (acc.);

vrata, n. *will, command, law, ordinance, rule* RV.; *dominion, realm* RV. *sphere of action, function, mode or, manner of life, manner, usage, custom* RV. &c.

nūnam, ind. *now, at present, just, immediately, at once, for the future now then, therefore* (esp. in later lang.) *certainly, assuredly, indeed* (also in questions e.g.

kadā n-, when indeed? kva n-, where indeed?) RV. &c. &c.

पुनः सम् अव्यद् विततं वयन्ती मध्या कर्तोर न्य अधाच् छक्म धीरः ।  
 उत् सहायास्थाद् व्य ऋतू अदर्धर् अरमतिः सविता देव आगात् ॥ २-०३८-०४

púnaḥ sám avyad vítatam váyantī madhyā kártor ní adhāc chákma dhīraḥ  
 út saṁhāyāsthād ví ṛtūm̐r adardhar arámatiḥ savitā devá āgāt 2.038.04

Interpretation:

"What was spread out in the vast by Savitar, She (the Night) weaves again anew, reweaving all; the powerful and wise [Savitar] leaves his work in the middle, half-done.

Having arisen he stood up holding the seasons apart [of the Sacrificial Year], Savitar, the God came to us with his Mind full of luminous Rays."

It is a very mysterious statement: "what was created, spread vi-tatam by Savitar, the Night, which is clear from the previous verse, is weaving again totally afresh, and Savitar skillful or thoughtful, dhīraḥ, leaves his action, śakma, undone in the middle of his work, finishing half of his work. He is leaving his work for her to finish, whereas she is re-weaving it again, all what he has done and completing the other half what he did not complete. The meaning of this verse is profound. The Night is the doer, the executive power of all His beginnings. It can be seen as a first imagery of the concept of Purusha and Prakriti in the later post Vedic literature, where Purusha is seen as Anumantā, the Sanctioner and Prakriti is the Executrix. This verse is showing the importance of the work of the Night in the Manifestation of the Divine. She is re-weaving afresh all what was spread by Savitar, she is arranging and rearranging all the light and power and bliss which He spreads out for her to manifest. It also shows a deeper relation of the Lord and Spouse than that of Purusha and Prakriti in Sankhyaic paradigm, where Purusha is only Sākṣin, a Witness. He is also an Anumantā, and Iśvara, as Sri Aurobindo explains it in his vision.

Vocabulary:

śakman, n. *power, strength, capacity* RV.; *energy, action* ib.

nidhā, 1. P. A, *to put or lay down, deposit, lay up, preserve* (A. for one's self) *to intrust, commit, present to* (dat. or loc.); *put into, fix in* (loc., or loc. with antar ifc.) RV. &c. &c.

saṁhā, 1. A -jihīte, (pr. p.-jihāna), *to rise up* RV. Br.; 2. P. -jahāti, *to leave together; to give up, abandon* MBh.

adardhar, 3 pers., sing, Intensive (dardharṣi) from dhr;

aramati, f. "*readiness to serve, obedience, devotion* (generally personified as) a goddess protecting the worshippers of the gods and pious works in general RV. ; (mfn.) patient; mfn. *without relaxation or repose* RV. ii , 38 , 4 and viii , 31 , 12.

नानौकांसि दुर्यो विश्वम् आयुर् वि तिष्ठते प्रभवः शोको अग्नेः ।

ज्येष्ठम् माता सूनवे भागम् आधाद् अन्व अस्य केतम् इषितं सवित्रा ॥ २-०३८-०५

nānaúkāṃsi dúriyo víśvam áyur ví tiṣṭhate prabhaváḥ sóko agnéḥ  
jyéṣṭham mātā sūnáve bhāgám ādhād ánv asya kétam iṣitám savitrā  
2.038.05

Interpretation:

"The Flame of Agni breaking through [the darkness] in his violent marching forward spreads all over the universal life [expressed as] various dwelling places [for the dwellers]. The Mother establishes for her Son the best portion of delight and accordingly the Consciousness is sent by the Lord Savitar."<sup>9</sup>

Vocabulary:

śoka, mfn. (śuc) *burning, hot* AV.; m. *flame, glow, heat* RV. AV. ShBr.; *sorrow, affliction, anguish, pain, trouble, grief for* (gen. or comp.) RV. &c. &c.  
durya, mfn. *belonging to the door or house* RV. m. pl. *a residence* (cf. Lat. fores) ib.  
okas, n. *house, dwelling, place of abiding, abode, home, refuge, asylum* RV. AV. MBh. BhP.  
keta, m. (from cit) *desire, wish, will, intention* ["wealth", "atmosphere, sky" Sāy.] RV. VS. TS.; *a house, abode* BhP.; *mark, sign* BhP. i , 16 , 34; apparition, shape Naigh. iii , 9.

समाववर्ति विष्टितो जिगीषुर् विश्वेषां कामश् चरताम् अमाभूत् ।

शश्वँ अपो विकृतं हित्व्य आगाद् अनु व्रतं सवितुर् दैव्यस्य ॥ २-०३८-०६

samāvavarti viṣṭhito jigīṣúr víśveṣāṃ kāmāś cāratām amābhūt  
śásvāṃś ápo víkṛtaṃ hitvī āgād ánu vratāṃ savitúr daíviyasya 2.038.06

Interpretation:

"Again He comes back (=Agni), opening wide, desiring victory! Within all moving beings he has become [the] Desire!  
Having left the imperfect work behind, constant in his aspiration, He moves ahead, following the Law of the Divine Savitar."<sup>10</sup>

This verse indicates the relations of the Agni and Savitar. Agni is working out the urging growing consciousness of the Lord from within the creation. But whatever work he has done he leaves it behind and follows the Law of Action of the Divine Savitar, introducing a new divine energy into creation.

Vocabulary:

<sup>9</sup> Griffith's translation: 'Through various dwellings, through entire existence, spreads, manifest, the household light of Agni. The Mother gives her Son the goodliest portion, and Savitar hath sped to meet his summons.'

<sup>10</sup> Griffith's translation: "He comes again, unfolded, fain for conquest: at home was he, the love of all things moving. Each man hath come leaving his evil doings, after the Godlike Savitar's commandment.

vṛt, 1. A; [in Veda also vavartti and [once in RV. vartti] ; *to turn , turn round , revolve , roll* (also applied to the rolling down of tears) RV. &c. &c.

amā, ind. (Ved. instr. fr. ama q.v.) (chiefly Ved.) *at home, in the house, in the house of* (gen.), *with* RV. &c.; *together* Pāṇ. 3-1, 122; also amānta m. the end, of the amā (-vāsyā) night ib.

śaśvat, mfn. *perpetual, continual, endless, incessant, frequent, numerous, many* (esp. applied to the ever-recurring dawns) RV. *all, every* RV. AV. TBr.

त्वया॑ हितम् अप्यम् अप्सु॑ भागं॑ धन्वान् आ मृगय॑सो वि तस्थुः॑ ।

वनानि॑ विभ्यो॑ नकि॑र अस्य॑ तानि॑ व्रता॑ देवस्य॑ सवितु॑र मिनन्ति॑ ॥ २-०३८-०७

tváyā hitám ápiyam apsú bhāgám dhánvānu ā mṛgayáso ví tasthuḥ  
vánāni víbhyo nákir asya táni vratā devasya savitúr minanti 2.038.07

#### Interpretation:

"In the Waters of Being you have established the watery portion of enjoyment, and all the seekers of delight move out spreading through the desert in search of it, and for the bird-souls you have put enjoyment-woods; none can diminish the establishments of the God Savitar."<sup>11</sup>

Two establishments of delight are mentioned here: 1) it is the waters for all beings seeking after the delight of existence in the desert (unconscious body), and the 2) is the woods as the embodiment of Soma in matter for the loftier beings: souls and probably other gods. One is for the desert body to seek its transformation by the divine rain of heaven, and the other is for the souls involved in a search of their enjoyment in the embodiment of the Divine. In other words: one is for the growth of consciousness in the instrumentation of life, mind and body, which were untouched by the Divine, and the other is for the growth of the soul in the body.

#### Vocabulary:

ghanvan, n. *a bow* RV. &c.; *a desert, a waste* RV. &c. &c.

याद्रा॑ध्यं वरु॑णो योनि॑म् अप्यम् अनि॑शितं निमि॑षि जर्भुरा॑णः ।

विश्वो॑ मा॒र्ताण्डो॑ व्रज॑म् आ पशु॑र गा॒त् स्थ॑शो जन्मा॑नि सवि॑ता व्य् आकः॑ ॥ २-०३८-०८

yādrādhīyaṃ varuṇo yónim ápyam áníśitaṃ nimíṣi járbhurāṇaḥ  
vísvo mārtaṇḍó vrajám ā paśúr gāt sthaśó jánmāni savitā ví ākaḥ 2.038.08

#### Interpretation:

"Stirring constantly in the time of closing eyes, moves Varuna to his origin of primary waters!

<sup>11</sup> Griffith's translation: The wild beasts spread through desert places seeking their watery share which thou hast set in waters. The woods are given to the birds. These statutes of the God Savitar none disobeyeth.



All those who sprung from this dead substance (born in the body) and can see, come back to their home [as a place of rest]. According to the place they must occupy, Savitar shaped their kind.”<sup>12</sup>

It is a description of the creatures, as the souls, living in the darkness, who cannot totally or constantly stay awakened, for they dwell in the material body made out of darkness. They need to take rest in their Vraja, Stall, place of rest, where they can find temporarily refuge from the forces of Inconscient. So, Savitar makes for everyone a place for this purpose, shaping their births and their kind according to the place they must occupy in this manifestation of the Divine in the Darkness. The fact that we must sleep and reconnect with the source of our innermost being every night is a proof of this supreme arrangement.

Vocabulary:

yāt, 2 ind. (obs. abl. ya) *inasmuch as, so far as, as long as, since* RV. AV. ; mfn. *going, moving* &c. (in RV "travelling", as opp. to ava-sita, "resting").  
 rādhyā, mfn. *to be accomplished or performed* RV.  
 yādrādhyam, ind. (prob.) *as far or as well or as quickly as possible* RV. ii , 38 , 8.  
 nimiṣ, f. *winking or twinkling of the eye* (cf. a-nimiṣ) *shutting the eyes, falling asleep* RV. AV.  
 aniṣitam, ind. *incessantly* RV. ii , 38 , 8 and ix , 96 , 2.  
 jarbhurāṇa, (prob. a secondary form of bhr̥ not in Dhātup.), P.A, bharati, *to move rapidly or convulsively, stir, palpitate, quiver, struggle* (in swimming) RV.: Intens. jarbhurīti (p. jarbhurat, -rāṇa}), *to flicker* (as fire) ib.  
 mārtaṇḍa, m. "sprung from a (seemingly) lifeless egg", *a bird* RV. Br. "bird in the sky", *the sun*.  
 vraja, m. (fr. vr̥j) *a fold, stall, cow-pen, cattle-shed, enclosure or station of herdsmen* RV. &c. &c.  
 sthaśas, ind. *according to (its) place* RV.

न यस्येन्द्रो वरुणो न मित्रो व्रतम् अर्यमा न मिनन्ति रुद्रः ।

नारातयस् तम् इदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥ २-०३८-०९

ná yásya índro váruṇo ná mitró vratám aryamā ná minánti rudráḥ  
 ná árātayas tám idám suastí huvé devám savitāram námobhiḥ 2.038.09

Interpretation:

"Whose establishment of action cannot be measured out (diminished), by none of these great godheads: Indra, Varuna, Mitra, Aryaman, Rudra, nor by the forces of Darkness, who do not know how to give/sacrifice.

<sup>12</sup> Griffith's translation: With utmost speed, in restless haste at sunset Varuna seeks his watery habitation. Then seeks each bird his nest, each beast his lodging. In due place Savitar hath set each creature.

Him I call here as The Well-Being, the God Savitar I invoke by my manifold/integral surrendering."

भगं धियं वाजयन्तः पुरंधिं नराशंसो ग्रास्पतिर् नो अव्याः ।

आये वामस्य सङ्गथे रयीणाम् प्रिया देवस्य सवितुः स्याम ॥ २-०३८-१०

bhágam dhíyam vājáyantaḥ púramdhiṃ nárāśámso gnā́spátir no avyāḥ  
ā́ye vāmásya saṃgathé rayīṇām priyā́ devásya savitúḥ siyāma 2.038.10

#### Interpretation:

"They all (gods) increase his delight and his thought and his fullness here in the body. May the Lord of the Divine Energy, praised by the souls, protect and nourish us in our growth.

In the blissful center of the riches, may we become dear to the God Savitar."

#### Vocabulary:

gnā́spati, m. *the husband of a divine wife* RV. ii , 38 , 10.

Vājaya, (cf. vaj) Nom. P. A. -yati, -te, (inf. vājayadhyai), *to race, speed, hasten, run, contend, vie* RV. *to urge on, incite, impel* ib. AV. Pan5cavBr. P.; *to worship* Naigh. iii , 14; *to fan, kindle* (considered as Caus. of vā) Pa1n2. 7-3 , 88.

puramdhi, mfn. (etym. much contested; prob. fr. acc. of 1. or 3. pur and dhā, "bearing fullness" or "bearing a body") *prolific, not barren* (lit. and fig.), *bountiful, munificent, liberal* RV. VS. TS.; *liberality, munificence, kindness* (shown by gods to man e.g. RV. i , 5 , 3 ; 158 2 &c. ; or by man to gods in offering oblations e.g. i , 123 , 6 ; 134 , 3 &c. ; also personified as goddess of abundance and liberality e.g. vii , 36 , 8 &c.)

ā́ye/aye ind. *a vocative particle , an interjection* (of surprise , recollection , fatigue , fear , passion , especially used in dramas , cf. ayi).

saṃgatha, m. *meeting-place , centre* RV. TBr.; *conflict , war* Naigh.

अस्मभ्यं तद् दिवो अद्भ्यः पृथिव्यास् त्वया दत्तं काम्यं राध आ गात् ।

शं यत् स्तोतृभ्य आपये भवात्य् उरुशंसाय सवितर् जरित्रे ॥ २-०३८-११

asmábhyam tát divó adbhyáḥ pṛthivyā́s tváyā dattám kāmīyam rádha ā́ gāt  
śám yát stotṛ́bhya ā́pā́ye bhávāti uruśámśāya savitar jaritré 2.038.11

#### Interpretation:

"Thus should that come to us, given by you, the desired wealth from the earth and heaven and the waters! May peace be for those you affirm you in their life and for the friend who helps to reach (the wealth), and for the singer pointing to the vastness."

#### Vocabulary:

ā́pi, m. *an ally, a friend, an acquaintance* RV. VS. (according to Sāy. on RV. ii , 29 , 4 , from the Caus.) *causing to obtain* [wealth &c.]; (mfn.) ifc. *reaching to, entering*.

## RV 4.53

ṛṣi: vāmadeva gautama; devatā: savitā: chanda: jagatī

तद् देवस्य सवितुर् वार्यम् महद् वृणीमहे असुरस्य प्रचेतसः ।  
 छर्दिर् येन दाशुषे यच्छति त्मना तन् नो महौ उद् अयान् देवो अक्नुभिः ॥ ४-०५३-०१  
 दिवो धर्ता भुवनस्य प्रजापतिः पिशङ्गं द्रापिं प्रति मुञ्चते कविः ।  
 विचक्षणः प्रथयन्न आपृणन्न उर्व अजीजनत् सविता सुम्रम् उक्थ्यम् ॥ ४-०५३-०२  
 आप्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मणे ।  
 प्र बाहू अस्त्राक् सविता सवीमनि निवेशयन् प्रसुवन्न अक्नुभिर् जगत् ॥ ४-०५३-०३  
 अदाभ्यो भुवनानि प्रचाकशद् व्रतानि देवः सविताभि रक्षते ।  
 प्रास्त्राग् बाहू भुवनस्य प्रजाभ्यो धृतव्रतो महो अज्मस्य राजति ॥ ४-०५३-०४  
 त्रिर् अन्तरिक्षं सविता महित्वना त्री रजांसि परिभुस् त्रीणि रोचना ।  
 तिस्रो दिवः पृथिवीस् तिस्र इन्वति त्रिभिर् व्रतैर् अभि नो रक्षति त्मना ॥ ४-०५३-०५  
 बृहत्सुम्रः प्रसवीता निवेशनो जगत स्थातुर् उभयस्य यो वशी ।  
 स नो देवः सविता शर्म यच्छत्व् अस्मे क्षयाय त्रिवरूथम् अँहसः ॥ ४-०५३-०६  
 आगन् देव ऋतुभिर् वर्धतु क्षयं दधातु नः सविता सुप्रजाम् इषम् ।  
 स नः क्षपाभिर् अहभिश् च जिन्वतु प्रजावन्तं रयिम् अस्मे सम् इन्वतु ॥ ४-०५३-०७

### Analysis of RV 4.53

तद् देवस्य सवितुर् वार्यम् महद् वृणीमहे असुरस्य प्रचेतसः ।

छर्दिर् येन दाशुषे यच्छति त्मना तन् नो महौ उद् अयान् देवो अक्तुभिः ॥ ४-०५३-०१

tád devásya savitúr váriyam mahád  
vṛṇīmáhe ásurasya prácetasah  
chardír yéna dāśúṣe yáchatī tmánā  
tán no mahā́m úd ayān devó aktúbhiḥ 4.053.01

#### Interpretation:

"That greatness of the God Savitar we choose, of the Powerful One, whose consciousness is turned ever forward; That by which he gives protection to the giver of the Sacrifice, by which the great God himself is rising in the Night."

#### Vocabulary:

chardis n., a fence, secure place or residence RV.

aktu, m. tinge, ray, light RV.; dark tinge, darkness, night RV., (-os, -ubhis) ind. at night RV.

दिवो धर्ता भुवनस्य प्रजापतिः पिशाङ्गं द्रापिं प्रति मुञ्चते कविः ।

विचक्षणः प्रथयन्न आपृणन्न उर्व अजीजनत् सविता सुम्नम् उक्थ्यम् ॥ ४-०५३-०२

divó dhartā bhúvanasya prajāpatiḥ  
piśāṅgaṃ drāpīm prāti muñcate kavíḥ  
vicakṣaṇāḥ pratháyann āpṛṇānn urú  
ájījanat savitā sumnám ukthíyam 4.053.02

#### Interpretation:

"He upholds the Heaven, the Creator of the World. He puts on his golden garment, the Poet-Seer!

Seeing widely and in detail, spreading far, filling the vastness by himself, Savitar has generated the perfect Thought which deserves expression by the Word."

#### Vocabulary:

drāpi, m. mantle, garment RV. AV.

piśāṅga, mf(ī)n. reddish, reddish-brown or -yellow, tawny RV. &c. &c.;

आप्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते स्वाय धर्मणे ।

प्र बाहू अस्त्राक् सविता सवीमनि निवेशयन् प्रसुवन्न अक्तुभिर् जगत् ॥ ४-०५३-०३

āprā rājāṃsi diviyāni pārthivā  
 ślókam devāḥ kṛṇute svāya dhārmaṇe  
 prā bāhū asrāk savitā sāvīmani  
 niveśāyan prasuvānn aktúbhir jāgat 4.053.03

Interpretation:

"He filled the spaces of heaven and earth by Himself, the God who creates the Word to sustain Himself!

Savitar has stretched his arms to all who move here to guide them, introducing and leading them in the night here!"

Vocabulary:

āprā, P. *to fulfil to accomplish any one's desire* (kāmam).

savīman, n. (only in Loc,) *setting in motion, instigation, direction, guidance* RV. VS.

prasrj, P., (aor. P. -asrāk A. -asṛkṣata) , *to let loose , dismiss , send off to* (acc.) RV. &c. &c.; *to stretch out (the arms)* RV.

अदा॑भ्यो॒ भुव॑नानि॒ प्रचा॑कशद् व्र॒तानि॑ दे॒वः स॑विताभि॒ रक्ष॑ते ।

प्रा॒स्त्राग् बा॒हू भुव॑नस्य॒ प्रजा॑भ्यो॒ धृ॒तव्र॑तो॒ महो॑ अज्मस्य॒ राज॑ति ॥ ४-०५३-०४

ādābhiyo bhúvanāni pracākaśad  
 vratāni devāḥ savitābhī rakṣate  
 prāśrāg bāhū bhúvanasya prajābhiyo  
 dhṛtāvratato mahó ajmasya rājati 4.053.04

Interpretation:

"Invincible illumines all the worlds; the God Savitar protects his laws of existence from all sides!

He stretched his hands to help all creatures in the world of becoming, [and] holding firm to his [supreme] laws, shining in his great march forward."

Vocabulary:

ajma, m. (aj) , *career , march* RV.

adābhya, mfn. *free from deceit, trusty not to be trifled with* RV.

dabh/dambh, 1., *to hurt , injure , destroy* RV. AV. TS. ShBr.

त्रि॒र अन्त॑रिक्षं स॒विता॑ म॒हित्व॑ना त्री॒ रजांसि॑ परि॒भुस् त्री॑णि॒ रोच॑ना ।

ति॒स्रो दि॒वः पृ॒थि॒वीस् ति॒स्र इ॒न्वति॑ त्रि॒भिर् ब्र॒तैर् अभि॑ नो॒ रक्ष॑ति॒ त्मना॑ ॥ ४-०५३-०५

trír antárikṣam savitā mahitvanā  
 trī rājāṃsi paribhūs trīṇi rocanā  
 tísro dívaḥ pṛthivís tísra invati

tribhír vrataír abhí no rakṣati tmánā 4.053.05

Intepretation:

"Savitar is thrice surrounding Antariksham with his might and its three spaces, and the three luminous realms, rocanā, setting three heavens in motion and three earths, protecting us [as if surrounding] by himself with his three [supreme] laws."

Vamadeva depicts Savitar as the all including, transcendental and at the same time an involved Godhead, which is the power of Ritam, a direct characteristic of the Supramental Dynamic Truth of things in their right positioning and relations. For He includes also the three luminous realms of trīṇi rocanā and all that is below it, making the three heavens and the three earths grow, revealing all the wonders of the Divine Manifestation on the scale of time and space.

बृहत्सु॒म्नः प्र॒सवी॑ता नि॒वेश॑नो जग॒त स्था॑तुर् उ॒भय॑स्य यो वशी ।  
स नो दे॒वः स॒विता श॑र्म यच्छ॒त्व् अस्मे॑ क्षयाय त्रि॒वरू॑थम् अँह॒सः ॥ ४-०५३-०६

br̥hátsumnaḥ prasavītā nivéśano  
jágata sthātúr ubháyasya yó vaśí  
sá no deváḥ savitā śárma yachatu  
asmé kṣáyāya trivárūtham áṃhasaḥ 4.053.06

Interpretation:

"The Father is He, who creates, whose Perfect Thought is in the Vast, who introduces and settles all [in this manifestation]; the Lord of both that moves and moves not! May the God Savitar grant us protection from the Narrowness with his triple coverings to dwell in us!"

Vocabulary:

prasavitṛ, m. (for 1. see pra 1. sū) a begetter, father;  
niveśana, mf(ī)n. entering (ifc.) Hariv.; (fr. Caus.) bringing to rest, providing with a resting-place RV. TS. AV.; hiding or dwelling-place of any kind, nest, lair, camp, house, home RV. &c. &c.

आगन् दे॒व ऋ॒तुभि॑र् वर्ध॑तु क्षयं दधातु नः स॒विता सु॒प्रजा॑म् इष॒म् ।  
स नः क्ष॒पाभि॑र् अ॒हभि॑श् च जि॒न्वतु॑ प्र॒जाव॑न्तं रयि॒म् अस्मे॑ सम् इ॒न्वतु॑ ॥ ४-०५३-०७

āgan devá ṛtúbhir vārdhatu kṣáyam  
dádhatu naḥ savitā suprajām íṣam  
sá naḥ kṣapābhir áhabhiś ca jinvatu  
prajāvantam rayīm asmé sám invatu 4.053.07

Interpretation:

“Arriving, with his powers which are arranging all the sacrificial seasons, he should grow in our home. Savitar should establish in us our true impulsion of perfect creation, suprajām iṣam! He should urge us nights and days, activating within us the wealth which is bearing this perfect creation!”

Vocabulary:

kṣapā, f. *night* RV. iv , 53 , 7 (instr. pl. -pābhis) AitBr. i, 13 MBh. &c.  
 jinv, 1.P.; *to move one's self; be active or lively* (Naigh.ii , 14) RV. AV.; *to urge on , cause to move quickly , impel , incite* RV. AV.; *to refresh , animate* RV. VS. AV. AitBr. *to promote , help , favour* RV. AV. *to help any one (acc.) to anything (dat.)* RV.; *to receive favourably* (prayers or acts of devotion) RV. i , 157.

## RV 4.54

ṛṣi: vāmadeva gautama; devatā: savitā;  
chanda: jagatī, 6 triṣṭup

अ॒भूद् दे॒वः स॒विता व॒न्द्यो नु न इ॒दानी॑म् अ॒ह्ण उप॑वाच्यो नृ॒भिः ।  
वि यो र॒त्ना भ॑जति मानवे॒भ्यः श्रेष्ठं॑ नो अत्र द्रवि॑णं यथा दधत् ॥ ४-०५४-०१  
दे॒वेभ्यो॑ हि प्रथ॒मं यज्ञि॑येभ्यो ऽमृत॒त्वं सु॒वसि॑ भा॒गम् उत्त॑मम् ।  
आदू इ॒दू दामा॑नं स॒वित॑र व्यू॒र्णुषि॑ ऽनू॒चीना जी॑विता मानु॒षेभ्यः॑ ॥ ४-०५४-०२  
अचि॑त्ती यच्च च॒कृमा॑ दै॒व्ये जने॑ दी॒नैर् दक्षैः॑ प्रभू॒ती पू॒रुष॑त्वता ।  
दे॒वेषु॑ च स॒वित॑र मानु॒षेषु॑ च त्वं नो अत्र सु॒वताद् अ॒नाग॑सः ॥ ४-०५४-०३  
न प्र॒मिये॑ स॒वित॑र दै॒व्यस्य॑ तद् यथा वि॒श्वम् भु॒वनं धा॑रयिष्यति ।  
यत् पृ॒थिव्या॑ वरि॒मन् आ स्व॑ङ्गुरि॒र्वर्ष्म॑न् दि॒वः सु॒वति॑ स॒त्यम् अ॒स्य तत् ॥ ४-०५४-०४  
इन्द्र॑ज्ये॒ष्ठान् बृ॒हद्भ्यः॑ पर्व॒तेभ्यः॑ क्षयौ ए॒भ्यः सु॒वसि॑ प॒स्त्या॒वतः॑ ।  
यथा॑-यथा पत॒यन्तो॑ वि॒येमि॑र ए॒वैव त॑स्थुः स॒वितः॑ स॒वाय॑ ते ॥ ४-०५४-०५  
ये ते त्रि॒र अ॒हन् स॒वितः॑ स॒वासो॑ दि॒वे-दि॒वे सौ॒भग॑म् आ॒सुव॑न्ति ।  
इन्द्रो॑ द्या॒वापृ॒थिवी॑ सि॒न्धुर् अ॒द्भिर् आ॒दित्यै॑र् नो अ॒दितिः॑ शर्म यँ॒सत् ॥ ४-०५४-०६

## Analysis of RV 4.54

अ॒भूद् दे॒वः स॒विता व॒न्द्यो नु न इ॒दानी॑म् अ॒ह्ण उप॑वाच्यो नृ॒भिः ।  
वि यो र॒त्ना भ॑जति मानवे॒भ्यः श्रेष्ठं॑ नो अत्र द्रवि॑णं यथा दधत् ॥ ४-०५४-०१

ābhūd devāḥ savitā vāndiyo nú na idānīm āhna upavāciyo nṛbhiḥ  
ví yó rātnā bhájati mānavébhiyaḥ śréṣṭhaṁ no átra draviṇaṁ yāthā dádhat  
4.054.01

Interpretation:

"The God Savitar became for us worthy of adoration! Now, before the Day, he should be called upon by men!  
As he is the one who distributes the (seven) jewels to men, thus he should establish the best wealth for us here."

The second half of the verse literary says: "the one who [gives] the jewels for the people, as he established thus the best thing for us here." What is



striking in this statement is a subtle connection between receiving the wealth from Savitar, his unmixed delight of things and their proper and true positioning and relations, for oneself and the effect it has on all others, and vice versa. It seems that it is the essential characteristic of the Dynamic Truth, Ritam, for once it is received by one person it has an effect on all other people and their relations; it puts in order a wider range of things than those which constitute a separate life. And this is the meaning of the Sacrifice. The personal salvation even if it will be effectuated by this process is not the central focus here but the Force itself which changes All. Becoming a centre of this Force one may gain personal liberation, (as Sri Aurobindo explains it to Pavitra) but it is not the central focus and meaning of its working; it effectuates changes all over in manifestation, and the personal gains simply fall out of focus, for it is in the very nature of this Force to sustain All and to manage the growth of All.

दे॒वेभ्यो॑ हि प्रथ॑मं य॒ज्ञिये॑भ्यो ऽमृ॒तत्वं सु॒वसि॑ भा॒गम् उत्त॑मम् ।

आ॒द् इ॒द् दामा॑नं स॒वित॑र् व्य॒ ऊ॒र्णु॑षे ऽनू॒चीना॑ जी॒विता॑ मा॒नु॒षेभ्यः॑ ॥ ४-०५४-०२

devébhyo hí prathamám yajñíyebhiyo  
amṛtatvám suvási bhāgám uttamám  
ád íd dāmānaṁ savitar ví ūrṇuṣe  
anūcīnā jīvitā mānuṣebhiyaḥ 4.054.02

Interpretation:

"For you indeed first create a supreme portion of delight, an immortality, for the Gods, worthy of Sacrifice! And then you open up to men their portion of delight, O Savitar, which they may experience in their successive lives."

This verse is very similar to the Gita's verse: sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ, anena prasavishyadhvam eṣa vo'stv iṣṭakāmadhuk/ 3.10

Devān bhāvayatānena the devā bhāvayantu vaḥ/ parasparam bhāvayantaḥ śreyaḥ param avāpsyatha/ 3.11

What is interesting here is that the word pra-saviṣyadhvam is used, as if from the Vedic usage of Savitar, meaning 'you should urge/impel/create each other by the sacrifice, which should be a Cow for realization of all your Desires."

There is also a mentioning of the successive lives of men, anūcīnā jīvitā mānuṣebhyaḥ, which means that reincarnation was understood in the Veda. So Savitar is imparting the share of delight in the successive lives of men, which is very similar to what Bhagavan Sri Krishna represents in the Gita. The word *bhagavān* means the Master of Delight. In the Veda it is Bhaga Savitri.

Vocabulary:

dāman, 1 n. m. *a giver, donor* RV. (dā-) n. *giving, a gift* RV.

anūcīna, mfn. (fr. anv-añc), *coming after, successive*; RV. iv , 54 , 2

ūrṇu- (connected with 1.vṛ) cl. 2. P. A1. ūrṇoti and ūrṇauti, Pāṇ2. 7-3 , 90, *to cover , invest , hide , surround* AV. vii , 1 , 2

अचि॑त्ती॒ यच् च॑कृ॒मा दै॒व्ये जने॑ दी॒नैर् दक्षैः॑ प्रभू॑ती पू॒रुष॑त्वता ।

दे॒वेषु॑ च सवि॒तर् मानु॑षेषु च त्वं नो अत्र सु॒वताद् अना॑गसः ॥ ४-०५४-०३

ácittī yác cakṛmā daíviye jáne  
dīnair dákṣaiḥ prābhūtī pūruṣatvātā  
devéṣu ca savitar mānuṣeṣu ca  
tuvám no átra suvatād ánāgasah 4.054.03

Interpretation:

"If we, being men, as we are in our nature, have done something which has no sense in the eyes of our divine nature, because of our weak discrimination or insolent egoism, you, O Savitar, amend this mistake and make us sinless here [on earth] among gods and among men."

To be sinless (true, direct) among gods and among men simultaneously is the goal of the realization of the Dynamic Truth, Ritam. It means that all things, divine and human, are already in Harmony. For how can one be sinless or true in the context of heavenly and earthly life at the same time? Moreover it seems that there is no truer harmony of things is possible. The heaven and earth have to be 'equal and one', as they were at the beginning of Creation in its Supramental Unity.

"For all problems of existence are essentially problems of harmony. They arise from the perception of an unsolved discord and the instinct of an undiscovered

agreement or unity. **To rest content with an unsolved discord is possible for the practical and more animal part of man, but impossible for his fully awakened mind,** and usually even his practical parts only escape from the general necessity either by shutting out the problem or by accepting a rough, utilitarian and unilluminated compromise. For essentially, all Nature seeks a harmony, life and matter in their own sphere as much as mind in the arrangement of its perceptions. The greater the apparent disorder of the materials offered or the apparent disparateness, even to irreconcilable opposition, of the elements that have to be utilised, the stronger is the spur, and it drives towards a more subtle and puissant order than can normally be the result of a less difficult endeavour."<sup>13</sup>

<sup>13</sup> Volume: 18-19 [SABCL] (The Life Divine), Page: 2

This passage says in other words that we all willingly or unwillingly are in the process of Manifestation by the Dynamic Truth, which is recognized by the Nature as the process of harmonization.

Vocabulary:

acitti, f. *want of sense, infatuation* RV. AV.; (figuratively said of) *an infatuated man* RV. iv , 2 , 11; VS.  
 dīna, mfn. (fr. 3. di) *scarce, scanty* RV.; *depressed, afflicted, timid, sad miserable, wretched* Mn. MBh. Ka1v. &c.  
 puruṣatva, n. *manhood, manliness* MBh. Pur.; (-tva-tā) ind. after the manner of men RV.  
 prabhūti, *imperious demeanour, violence* RV. iv , 54 , 3; *sufficiency* RV. TBr.; *a ruler, lord* (?) RV. viii , 41 , 1.

न प्रमिये सवितुर् दैव्यस्य तद् यथा विश्वम् भुवनं धारयिष्यति ।  
 यत् पृथिव्या वरिमन् आ स्वङ्गुरि वर्ष्मन् दिवः सुवति सत्यम् अस्य तत् ॥४-०५४-०४

ná pramiye savitúr daiviyasya tād  
 yáthā víśvam bhúvanam dhārayiṣyāti  
 yát pṛthivyā várimann ā suaṅgurír  
 várṣman diváh suváti satyám asya tát 4.054.04

Interpretation:

"That [power] of the Divine Savitar can be diminished by none, for He will always be sustaining the whole Universe.

What the God with his perfect fingers impels onto the wideness of the earth and the height of the heaven that is His Truth!"

None can diminish his power, for it is the power which sustains All. It is not a part of force produced by any of them who constitute that All, but it comes from the beyond.

Vocabulary:

pramī, P. -mināti, -mīnāti Pa1n2. 8-4 , 15 ; -miṇoti BhP.; Ved. inf. -miyam, -miye and -metos cf. below), *to frustrate, annul, destroy, annihilate* RV. AV. BhP.; *to change, alter* RV.; *to neglect, transgress, infringe* ib.; *to cause to disappear, put out of sight* RV.  
 variman, n. or m. (abstract noun of uru q.v.) *expanse, circumference, width, breadth, space, room* RV. VS. AV.  
 varṣman, m. *height, top* RV. AV.; *the vertex* RV.; n. (varihman) *height, top, surface, uttermost part* RV. VS. TS. &c.  
 svaṅguri, mfn. *handsome-fingered* (said of Savitri and Sinivāli) RV.

इन्द्रज्येष्ठान् बृहद्भ्यः पर्वतेभ्यः क्षयाँ एभ्यः सुवसि पस्त्यावतः ।  
 यथा-यथा पतयन्तो वियेमिर एवैव तस्थुः सवितः सवाय ते ॥ ४-०५४-०५

índrajyeṣṭhān bṛhádbyaḥ párvatebhiyaḥ  
 kṣáyāṁ ebhyaḥ suvasi pastíyāvataḥ  
 yáthā-yathā patáyanto viyemirá

evaívá tasthuḥ savitaḥ savāya te 4.054.05

Interpretation:

"You urge those, for whom the best is Indra, to move towards the vast mountains, providing them with their dwelling spaces and supply. However they may disperse flying away, they still will simply stay in your [all-] urging power, O Savitar."

Indra-jyeṣṭha is a Bahuvrihi compound, meaning: 'those for whom Indra is the leader', in other words, those Aryans, according to Sayana, who seek the assistance and guidance of Indra. Savitar is urging them towards the vast mountains, the high mental regions of the Higher and the Illumined Mind, where they can receive the flashes of Indra descending from above. To them he gives shelter and supply of knowledge and power (stalls with cows and horses), kṣayān pastiyāvataḥ. And however they disperse in their movement in this Universe they still all stay as if immobile in His Consciousness-Power. (Cf. Isha Upanishad 5-6)

kṣayān pastiyāvataḥ can be also translated as 'abodes for the extraction of Soma', which can be seen as the esoteric meaning, because in the next verse the extraction of Soma is mentioned as the three pressings of Savitar. He gives them a secured space within this insecure manifestation where they can engage themselves in pressing out Soma for the Gods. Soma is the product of Savitar's pressing, therefore it can be translated as "he creates for them space and time in this manifestation, where they can open up for his pressings."

Vocabulary:

pastyāvat, (-tya) mfn. *having* (i.e. being kept in) *a stall* RV. ix , 97 , 18; *having a fixed habitation* (m. a wealthy man) , i , 151 , 2; *forming or offering a fixed habitation*, ii, 11, 16 iv, 54, 5; belonging to the Soma-press, viii, 7, 29.

pastya, n. (fr. pas and tyā [?] ; cf. paš-ca), *a stall, stable* (as the back-building? but cf. also Lat. postis) RV.

pastyā, f. *homestead, dwelling, household* (also pl.) RV.; du. *the 2 halves of the Soma-press* ib. x , 96 , 10; sg. *the goddess of domestic affairs* ib. iv, 55, 3

pas, 1. P. A. pasati, -te (v.l. for spaś Dha1tup. xxi , 22)

viyam, P. -yacchatī (3. pl. pf. A. -yemire RV. iv , 54 , 5), *to spread out , extend* RV.; *to stretch out the legs , step out* (as a running horse) ib.

ये ते त्रि॒र अ॒हन् स॒वितः स॒वासो दि॒वे-दि॒वे सौ॒भगम् आ॒सुवन्ति॑ ।

इन्द्रो॑ द्यावा॒पृथि॒वी सिन्धु॑र् अ॒द्भिर् आ॒दित्यै॑र् नो अ॒दितिः॑ शर्म॑ यँसत् ॥ ४-०५४-०६

yé te trír áhan savitaḥ savāso  
divé-dive saúbhagam āsuvānti  
índro dyāvāpṛthiví síndhur adbhír  
ādityaír no áditiḥ śárma yaṃsat 4.054.06

Interpretation:

"Those of your triple pressings, O Savitar, during the day, should bring us a supreme delight day by day! Indra, Heaven and Earth, and the Ocean with their Waters, and Aditi with her sons Adityas should give us a peaceful protection."

It is interesting that the protection is asked by the Waters, adbhiḥ, from Indra, Heaven and Earth and the Ocean, and by the Adityas from Aditi. It is like the Waters of the Supreme are descending from the beyond, raining down onto Heaven and Earth of our mental and physical being, the Adityas also enter our lower hemisphere and act upon our consciousness in the name of the Mother, Aditi.

Appendix

Savitar and the Dynamic Truth.

Savitar represents the dynamic realization of the Divine in Manifestation. He brings into the play of time and space, niveśayan, the mortals and the immortals for their interaction here in the triple world of mind, life and body, into Hiranya Garbha, and thus manifests all the varieties and potentialities in the Divine manifestation. He is the force that urging all to move towards their highest perfection in the dynamic unfolding of the World.

His golden hands and perfect fingers are important feature, for they arrange and distribute all the components of the One according to the dynamic Truth of things. He is the Supreme involved rising to the Supreme uninvolved and thus embracing the Night from both sides.

He is also depicted as moving by the dark space towards the light, removing all the obstacles and urging the Sun to appear:

ápāmīvām bādhate véti sūriyam abhí kṛṣṇéna rájasā dyā́m ṛṇoti 1.035.09

**RV 5.81****r̥ṣi: śyāvāśva ātreya; devatā: savitā; chanda: jagatī**

यु॒ञ्जते॑ मन॒ उत॑ यु॒ञ्जते॑ धि॒यो वि॒प्रा वि॒प्रस्य॑ बृ॒हतो॑ वि॒पश्चितः॑ ।  
 वि॒ हो॒त्रा द॒धे व॒युना॑वि॒द् एक॑ इ॒न् मही॑ दे॒वस्य॑ स॒वितुः॑ परि॒ष्टुतिः॑ ॥ ५-०८१-०१  
 वि॒श्वा रू॒पाणि॑ प्रति॒ मुञ्चते॑ क॒विः प्रा॒सावी॒द् भद्रं॑ द्वि॒पदे॑ चतु॒ष्पदे॑ ।  
 वि॒ नाक॑म् अ॒ख्यत् स॒विता॑ वरे॒ण्यो ऽनु॑ प्र॒याण॑म् उ॒षसो॑ वि॒ राज॑ति ॥ ५-०८१-०२  
 य॒स्य प्र॒याण॑म् अ॒न्व् अन्य॑ इ॒द् ययु॑र् दे॒वा दे॒वस्य॑ म॒हिमा॑नम् ओ॒जसा॑ ।  
 यः पा॒र्थि॒वानि॑ वि॒ममे॑ स ए॒तशो॑ र॒जांसि॑ दे॒वः स॒विता॑ म॒हित्व॑ना ॥ ५-०८१-०३  
 उ॒त या॑सि स॒वितस् त्री॑णि॒ रोच॑नो॒त सूर्य॑स्य र॒श्मिभिः॑ स॒म् उ॒च्यसि॑ ।  
 उ॒त रा॒त्रीम् उ॒भय॑तः प॒रीय॑स उ॒त मि॒त्रो भ॑वसि दे॒व ध॑र्मभिः ॥ ५-०८१-०४  
 उ॒तेशि॑षे प्र॒सव॑स्य त्वम् एक॑ इ॒द् उ॒त पू॒षा भ॑वसि दे॒व या॑मभिः ।  
 उ॒तेदं॑ वि॒श्वम् भु॒वनं॑ वि॒ राज॑सि श्या॒वाश्व॑स् ते स॒वितः॑ स्तो॒मम् आ॑न॒शे ॥ ५-०८१-०५

**Analysis of RV 5.81****A Hymn to Savitri<sup>14</sup>**

The Rishi hymns the Sun-God as the source of divine knowledge and the creator of the inner worlds. To him, the Seer, the seekers of light yoke their mind and thoughts; he, the one knower of all forms of knowledge, is the one supreme ordainer of the sacrifice. He assumes all forms as the robes of his being and his creative sight and creates the supreme good and happiness for the two forms of life in the worlds. He manifests the heavenly world, shining in the path of the dawn of divine knowledge; in that path the other godheads follow him and it is his greatness of light that they make the goal of all their energies. He has measured out for us our earthly worlds by his power and greatness: but it is in the three worlds of light that he attains to his real greatness of manifestation in the rays of the divine sun; **then he encompasses the night of our darkness with his being and his light and becomes Mitra who by his laws produces the luminous harmony of our higher and lower worlds. Of all our creation he is the one author,** and by his forward marches he is its increaser until the whole world of our becoming grows full of his illumination.

<sup>14</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 555

There are two translations by Sri Aurobindo of this hymn, the second version we give in the notes.

यु॒ञ्जते॑ मन॒ उत॑ यु॒ञ्जते॑ धियो॒ वि॒प्रा वि॒प्रस्य॑ बृ॒हतो॑ वि॒पश्चितः॑ ।  
 वि॒ हो॒त्रा द॒धे व॒युना॒विद् ए॒क इन् म॒ही दे॒वस्य॑ स॒वितुः॑ प॒रि॒ष्टुतिः॑ ॥ ५-०८१-०१

yuñjáte mána utá yuñjate dhíyo víprā víprasya bṛható vipaścítaḥ  
 ví hótṛā dadhe vayunāvid éka ín mahí devásya savitúḥ páriṣṭutiḥ 5.081.01

1. Men illumined yoke their mind and they yoke their thoughts to him who is illumination and largeness and clear perceiving. Knowing all phenomena he orders, sole, the Energies of the sacrifice. Vast is the affirmation in all things of Savitri, the divine Creator.<sup>15</sup>

Interpretation:

Sri Aurobindo translates vayunā as 'phenomena', and hotṛā as 'the Energies of the sacrifice'. It is by yoking our thoughts and mental concentration to his luminous and vast Mind, to the one who knows all the phenomena of our existence and all the processes of our transformation, hotṛā, which he establishes and reigns in the Universe, that the great all-reaching affirmation of the Supreme can be successfully made in us.

वि॒श्वा रू॒पाणि॑ प्र॒ति मु॒ञ्चते॑ क॒विः प्रा॒सावी॒द् भ॒द्रं द्वि॒पदे॑ च॒तु॒ष्पदे॑ ।  
 वि॒ ना॒कम् अ॒ख्यत् स॒विता॑ व॒रेण्यो॑ ऽनु॒ प्रया॑णम् उ॒षसो॑ वि॒ राज॑ति ॥ ५-०८१-०२

vísṡvā rūpāṇi prāti muñcate kavíḥ prāsāvid bhadraṁ dvipāde cātuṣpade  
 ví nākam akhyat savitā váreṇiyo ánu prayāṇam uśaso ví rājati 5.081.02

2. All forms he takes unto himself, the Seer, and he creates from them good for the twofold existence and the fourfold. The Creator, the supreme Good, manifests Heaven wholly and his light pervades all as he follows the march of the Dawn.<sup>16</sup>

Interpretation:

<sup>15</sup> 1. The illumined yoke their mind and they yoke their thoughts to the illumined godhead, to the vast, to the luminous in consciousness; the one knower of all manifestation of knowledge, he alone orders the things of the sacrifice. Great is the praise of Savitri, the creating godhead.

<sup>16</sup> 2. All forms are robes the Seer puts on that he may create the good and bliss for the double and the quadruple creature. Savitri describes by his light our heavenly world; supreme is he and desirable, wide is the light of his shining in the march of the Dawn.

Footnote: Literally, two-footed and four-footed, but pad also means the step, the principle on which the soul founds itself. The esoteric meaning is four-principled, those who dwell in the fourfold principle of the lower world, and two-principled, those who dwell in the double principle of the divine and the human.

Sri Aurobindo translates dvipad and catuṣpad as 'the twofold and the fourfold existence'.

So "all the forms he takes on himself", prati muñcate, lit. "he releases them within himself for himself". And by this act he presses out or creates the good for all. "The Creator Savitar, the Supreme choice of all, revealed with his wide look the whole Sky. Widely he shines following the forward movement of the Dawn."

Vocabulary:

vikhyā, P. (-khyāti, Ved. inf. vikhye), *to look about , look at , view , see, behold* RV. ŚBr. *to shine , shine upon , lighten , illumine* RV. AV.

pratimuc, P. A (-muñcati, -te), *to put (clothes , a garland &c.) on (dat. gen. loc.) , to fix or fasten on , append* AV. &c. &c. (A1. , later also P.) *to put on one's self , dress one's self , assume (a shape or form)* RV. &c. &c.

यस्य॑ प्रयाणम्॑ अन्व॑ अन्य॑ इद् ययुर् देवा॑ देवस्य॑ महिमानम्॑ ओजसा॑ ।

यः पार्थि॑वानि विममे॑ स एत॑शो रजांसि॑ देवः॑ सविता॑ महित्व॑ना ॥ ५-०८१-०३

yásya prayāṇam ánu anyá íd yayúr devā devásya mahimānam ójasā  
yāḥ pārthivāni vimamé sá étaśo rájāṃsi devāḥ savitā mahitvanā 5.081.03

3. In the wake of his march the other gods also reach by his force to the greatness of the Divinity. He has mapped out the realms of earthly light by his mightiness,—the brilliant one, the divine Creator.<sup>17</sup>

Interpretation:

"Whose movement forward all other gods have followed, and by his power reach to his greatness. The one, who all the earthly spaces measured out by his might, he is the mighty Steed of the Sun, the Divine Impeller, Savitar."

Vocabulary:

etaśa, mfn. *of variegated colour, shining, brilliant* (said of Brahmanas-pati) RV. x , 53 , 9; m. *a horse of variegated colour, dappled horse* (esp. said of the Sun's horse) RV.

mahitva, n. *greatness , might* RV. VS. &c.

उत॑ यासि॑ सवितस् त्रीणि॑ रोचनोत॑ सूर्यस्य॑ रश्मिभिः॑ सम् उच्य॑सि ।

उत॑ रात्रीम् उभय॑तः परी॑यस उत॑ मित्रो॑ भवसि॑ देव॑ धर्मभिः॑ ॥ ५-०८१-०४

utá yāsi savitas trīṇi rocanā utá sūryasya raśmībhiḥ sám ucyasi  
utá rātrīm ubhayataḥ pārīyasa utá mitró bhavasi deva dhārmabhiḥ 5.081.04

<sup>17</sup> 3. And in that march all the other gods in their might follow after the greatness of this godhead. This is that bright god Savitri who by his power and greatness has measured out our earthly worlds of light.



4. And thou reachest, O Savitri, to the three luminous heavens; and thou art utterly expressed by the rays of the Sun; and thou encompassst the Night upon either side; and thou becomest by the law of thy actions the lord of Love, O God.<sup>18</sup>

Interpretation:

"O Savitar, you move within or towards the three luminous realms of Svar (Intuitive Mind, Overmind and Supermind), totally fit to the Rays of the Sun (the outpouring of the Supramental Light), enclosing Night from both sides: from above and from below, and by your laws, which are supporting the Manifestation throughout, you thus become Mitra, the Supreme Consciousness of the Divine Mother, Aditi, creating all that is in your all measuring perception."

The profound perception here is that the Light of Savitar is rising to Svar and inclosing the Night from both sides, manifesting a perception of simultaneous oneness with transcendental.

There is a passage in the Secret of the Veda, where Sri Aurobindo explains the phenomena of the Vedic Night:

"But the cave is only the home of the Panis, their field of action is earth and heaven and the mid-world. They are the sons of the Inconscience, but themselves are not precisely inconscient in their action; they have forms of apparent knowledge, *māyāh*, but these are forms of ignorance the truth of which is concealed in the darkness of the inconscient and their surface or front is falsehood, not truth. For the world as we see it has come out of the darkness concealed in darkness, the deep and abysmal flood that covered all things, the inconscient ocean, *apraketaṃ salilam* (X.129.3); in that non-existence the seers have found by desire in the heart and thought in the mind that which builds up the true existence. This non-existence of the truth of things, *asat*, is the first aspect of them that emerges from the inconscient ocean; and its great darkness is the Vedic Night, *rātrīm jagato niveśanīm* (I.35.1), which holds the world and all its unrevealed potentialities in her obscure bosom. Night extends her realm over this triple world of ours and out of her in heaven, in the mental being, Dawn is born who delivers the Sun out of the darkness where it was lying concealed and eclipsed and creates the vision of the supreme Day in the non-existence, in the Night, *asati ketum*. It is therefore in these three realms that the battle between the Lords of Light and the Lords of the Ignorance proceeds through its continual vicissitudes.

Vocabulary:

uc, 4. P. *ucyati* (pf. 2. sg. *uvo4citha*) RV. vii , 37 , 3) A1. (pf. 2. sg. *ūciṣe*) RV. ) *to take pleasure in, delight in, be fond of* RV. *to be accustomed to be suitable , suit , fit.*

<sup>18</sup> 4. But also thou goest, O Savitri, to the three shining worlds of heaven and thou art made manifest by the rays of the Sun, and thou encirclest on both sides the Night, and thou becomest Mitra, O god, with his settled laws of Truth.

उ॒ते॒शि॒षे॒ प्र॒स॒व॒स्य॒ त्व॒म् ए॒क इ॒दू उ॒त पू॒षा भ॒व॒सि दे॒व या॒म॒भिः ।

उ॒ते॒दं वि॒श्व॒म् भु॒वनं॒ वि रा॒ज॒सि श्या॒वा॒श्वस् ते स॒वि॒तः स्तो॒म॒म् आ॒न॒शे ॥ ५-०८१-०५

utéśiṣe prasavāsya tvám éka íd utá pūṣā bhavasi deva yāmaḥ  
utédam víśvam bhúvanam ví rājasī śyāvāśvas te savita stómam ānaśe  
5.081.05

5. And thou art powerful for every creation; and thou becomest the Increaser, O God, by thy movings; and thou illuminest utterly all this world of becomings. Shyavashwa has attained to the affirmation of thee, O Savitri.<sup>19</sup>

#### Interpretation:

"Of all that strives towards the growth you are the sole Master! And you become an Increaser, O God, with your many movements!  
For you reveal by your wide light all the World of becomings. Shyavashwa has realized your perception in him by affirmation of you, O Savitar!"

#### Vocabulary:

īṣ, 2. A. (īṣṭe, or Ved. īṣe) *to own , possess* RV. MBh.; *to belong to* RV. *to dispose of , be valid or powerful to be master of; to command to rule , reign* RV. AV. &c.

prasava, m. *the pressing out* (Soma juice) RV.; m. *setting or being set in motion , impulse , course , rush , flight* RV. AitBr. *stimulation , furtherance , aid* RV. AV. Br. &c.; 3 m. *begetting , procreation , generation , conception , parturition , delivery , birth , origin* VS. &c. &c.

yāman, n. *going, coming, motion, course, flight* RV. *march, expedition* ib.; *approaching the gods, invocation , prayer , sacrifice* &c. ib. AV. TS.

### **Surya Savitri, Creator and Increaser<sup>20</sup>**

Indra with his shining hosts, the Maruts, Agni, the divine force, fulfiller of the Aryan sacrifice, are the most important deities of the Vedic system. Agni is the beginning and the end. This Will that is knowledge is the initiator of the upward effort of the mortal towards Immortality; to this divine consciousness that is one with divine power we arrive as the foundation of immortal existence. Indra, lord of Swar, the luminous

<sup>19</sup> For a good idiomatic and literary translation, rendering the sense and rhythm of the original, a certain freedom in turning the Sanskrit is necessary. I have therefore given a more literal version of its phrases in the body of the Commentary.

5. And thou alone hast power for the creation and thou becomest the Increaser, O god, by thy marchings in thy path, and thou illuminest all this world of the becoming. Shyavashwa, O Savitri, has found the affirmation of thy godhead.

<sup>20</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 285

intelligence into which we have to convert our obscure material mentality in order to become capable of the divine consciousness, is our chief helper. It is by the aid of Indra and the Maruts that the conversion is effected. The Maruts take our animal consciousness made up of the impulses of the nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of Swar and the truths of Indra. Our mental evolution begins with these animal troops, these "Pashus"; they become, as we progress in the ascension, the brilliant herds of the Sun, *gāvaḥ*, rays, the divine cows of the Veda. Such is the psychological sense of the Vedic symbol.

But who, then, is Surya, the Sun, from whom these rays proceed? He is the Master of Truth, Surya the Illuminator, Savitri the Creator, Pushan the Increaser. His rays in their own nature are supramental activities of revelation, inspiration, intuition, luminous discernment, and they constitute the action of that transcendent principle which the Vedānta calls Vijnana, the perfect knowledge, the Veda Ritam, the Truth. But these rays descend also into the human mentality and form at its summit the world of luminous intelligence, Swar, of which Indra is the lord.

For this Vijnana is a divine and not a human faculty. Man's mind is not constituted of the self-luminous truth, like the divine mind; it is a sense-mentality, *Manas*, which can receive and understand<sup>21</sup> Truth, but is not one with it. The light of knowledge has to present itself in this human understanding tempered so as to suit its forms to the capacities and limitations of the physical consciousness. And it has to lead up progressively to its own true nature, to manifest successive evolutionary stages for our mental development. Therefore the rays of Surya, as they labour to form our mental existence, create three successive worlds of mentality one superimposed on the other,—the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being,<sup>22</sup> where they shine above the three heavens, *tisro divaḥ*, as their three luminosities, *trīṇi rocanāni*. But their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic *pārthivāni rajāṃsi*, earthly realms of light. They also are triple, *tisraḥ pṛthivīḥ*, the three earths. And of all these worlds Surya Savitri is the creator.

We have in this figure of various psychological levels, each considered as a world in itself, a key to the conceptions of the Vedic Rishis. The human individual is an organised unit of existence which reflects the constitution of the universe. It repeats in itself the same arrangement of states and play of forces. Man, subjectively, contains in himself all the worlds in which, objectively, he is contained. Preferring ordinarily a concrete to an abstract language, the Rishis speak of the physical consciousness as the physical world, earth, *Bhu*, *Prithivi*. They describe the pure mental

<sup>21</sup> The Vedic word for the understanding is *dhī*, that which receives and holds in place.

<sup>22</sup> Our natural plane of being is obviously the physical consciousness, but the others also are open to us since part of our being lives in each of them.

consciousness as heaven, Dyaus, of which Swar, the luminous mind, is the summit. To the intermediate dynamic, vital or nervous consciousness they give the name either of Antariksha, the intermediate vision, or of Bhuvar,—multiple dynamic worlds formative of the Earth.

For in the idea of the Rishis a world is primarily a formation of consciousness and only secondarily a physical formation of things. A world is a loka, a way in which conscious being images itself. And it is the causal Truth, represented in the person of Surya Savitri, that is the creator of all its forms. For it is the causal Idea in the infinite being,—the idea, not abstract, but real and dynamic,—that originates the law, the energies, the formations of things and the working out of their potentialities in determined forms by determined processes. Because the causal Idea is a real force of existence, it is called Satyam, the True in being; because it is the determining truth of all activity and formation, it is called Ritam, the True in movement; because it is broad and infinite in its self-view, in its scope and in its operation, it is called Brihat, the Large or Vast.

Savitri by the Truth is the Creator, but not in the sense of a fabrication or mechanical forming of things. The root of the word means an impulsion, a loosing forth or sending out,—the sense also of the ordinary word for creation, sṛṣṭi,—and so a production. The action of the causal Idea does not fabricate, but brings out by Tapas, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.

Now the forces and processes of the physical world repeat, as in a symbol, the truths of the supraphysical action which produced it. And since it is by the same forces and the same processes, one in the physical worlds and the supraphysical, that our inner life and its development are governed, the Rishis adopted the phenomena of physical Nature as just symbols for those functionings of the inner life which it was their difficult task to indicate in the concrete language of a sacred poetry that must at the same time serve for the external worship of the Gods as powers of the visible universe. The solar energy is the physical form of Surya, Lord of Light and Truth; it is through the Truth that we arrive at Immortality, final aim of the Vedic discipline. It is therefore under the images of the Sun and its rays, of Dawn and day and night and the life of man between the two poles of light and darkness that the Aryan seers represent the progressive illumination of the human soul. It is so that Shyavashwa of the house of Atri hymns Savitri, Creator, Increaser, Revealer.

Surya enlightens the mind and the thoughts with the illuminations of the Truth. He is vipra, the illumined. It is he who delivers the individual human mind from the circumscribed consciousness of self and environment and enlarges the limited movement which is imposed on it by its preoccupation with its own individuality. Therefore he is bṛhat, the Large. But his illumination is not a vague light, nor does his largeness come by a confused and dissolved view of self and object; it holds in itself a clear discernment of things in their totality, their parts and their

relations. Therefore he is vipaścit, the clear in perception. Men as soon as they begin to receive something of this solar illumination, strive to yoke their whole mentality and its thought-contents to the conscious existence of the divine Surya within them. That is to say, they apply, as it were, all their obscure mental state and all their erring thoughts to this Light manifested in them so that it may turn the obscurity of the mind into clearness and convert the errors of thought into those truths which they distortedly represent. **This yoking (yuñjate) becomes their Yoga.** "They yoke the mind, and they yoke their thoughts, the enlightened, of (i.e. to, or so that they may be part of or belong to) the Enlightened, the Large, the Clear-perceptioned."

Then the Lord of Truth orders all the human energies offered up to him in the terms of the Truth; for he becomes in man a sole and sovereign Power governing all knowledge and action. Not interfered with by conflicting agencies, he governs perfectly; for he knows all manifestations, comprehends their causes, contains their law and process, compels their right result. There are seven of these sacrificial energies (Hotras) in the human being, one corresponding to each of the seven constituents of his psychological existence,—body, life, mind, super-mind, bliss, will and essential being. Their irregular action or wrong relation, caused and maintained by the obscuration of knowledge in Mind, is the source of all stumbling and unhappiness, of all evil act and evil state. Surya, Lord of Knowledge, puts each of them to its right place in the Sacrifice. "Knower of phenomena sole he arranges the sacrificial energies."

Man thus arrives at a vast and all-embracing affirmation in himself of this divine Creator. It is implied in this passage and indicated more clearly in the next verse that the result is a right and happy creation—for all our existence is a constant creation—of the universe of man's whole being.

"Vast is the comprehensive affirmation of the god Savitri."

Surya is the seer, the revealer. His Truth takes into its illumination all forms of things, all the phenomenal objects and experiences which constitute our world, all the figures of the universal Consciousness within and without us. It reveals the truth in them, their sense, their purpose, their justification and right use. Ordering rightly the energies of the sacrifice it creates or produces good as the law of our whole existence.

**For all things have their justifiable cause of being, their good use and their right enjoyment.** When this truth in them is found and utilised, all things produce good for the soul, increase its welfare, enlarge its felicity. And this divine revolution is effected both in the lower physical existence and in the more complete inner life which uses the physical for its manifestation. "The Seer takes to himself all forms, he brings out (creates or manifests) good for the twofold (two-footed), for the fourfold (four-footed)."<sup>23</sup>

The process of this new creation is described in the rest of the hymn. Surya, as the creator, as the supreme good, manifests in our human

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<sup>23</sup> The symbolism of the words dvipade and catuṣpade may be differently interpreted. The discussion of it here would occupy too large a space.

consciousness its concealed heavenly summit on the levels of the pure mind, and we are able to look up above from the earth of our physical existence and are delivered from the obscurities of the night of Ignorance. He follows, sunlike, the march of the Dawn, illuminating all the regions of our being on which falls its light; for there is always needed the precursory mental illumination before the Truth itself, the supramental principle, can take possession of this lower existence. "The creator, the supremely desirable, manifests all heaven and shines pervadingly following (after or according to) the movement forward of the Dawn."

All the other gods follow in this march of Surya and they attain to his vastness by the force of his illumination. That is to say, all the other divine faculties or potentialities in man expand with the expansion of the Truth and Light in him; in the strength of the ideal super-mind they attain to the same infinite amplitude of right becoming, right action and right knowledge. The Truth in its largeness moulds all into the terms of the infinite and universal Life, replaces with it the limited individual existence, maps out in the terms of their real being the realms of the physical consciousness which, as Savitri, it has created. This also is in us a creation, although in reality it only manifests what already exists but was concealed by the darkness of our ignorance,—just as the realms of the physical earth are concealed from our eyes by the darkness, but reveal themselves as the sun in his march follows the Dawn and measures them out one by one to the vision. "Following whose march the other gods too reach the vastness of the divinity by his strength, he who maps out entirely—that brilliant one—the earthly realms of light, the god Savitri, by his greatness."

But it is not only the full capacity of our physical or earthly consciousness that this divine Truth illuminates and forms for a perfect action. It pervades the three luminous realms of the pure mind (*trīṇi rocanā*); it puts us in contact with all the divine possibilities of the sensations and emotions, of the intellect, of the intuitive reason and liberating the superior faculties from their limitation and constant reference to the material world fulfils our entire mental being. Its activities receive their completest manifestation; they are gathered up into the life of the complete Truth by the rays of the sun, that is to say, by the full splendour of the divine Super-Mind manifested in us. "And thou goest, O Savitri, to the three luminousnesses, and thou art perfectly expressed by the rays of the Sun (or, art gathered together by means of the rays)."

Then it is that the higher kingdom of the Immortality, Sachchidananda revealed, shines out perfectly in this world. The higher and lower are reconciled in the light of the supra-mental revelation. The Ignorance, the Night, is illumined upon both sides of our complete being, not only as in our present state upon one. This higher kingdom stands confessed in the principle of Beatitude which is for us the principle of Love and Light, represented by the god Mitra. The Lord of Truth, when he reveals himself in the full godhead, becomes the Lord of Bliss. The law of his being, the principle regulating his activities is seen to be Love; for in the right

arrangement of knowledge and action everything here comes to be translated into terms of good, felicity, bliss. "And thou encompassst Night upon both sides, and thou becomest, O God, Mitra by the laws of thy action."

The Truth of the divine existence becomes eventually the sole Lord of all creation in ourselves; and by his constant visitations or by his continual progressions the Creator becomes the Increaser, Savitri becomes Pushan. He aggrandises us by a constantly progressive creation until he has illumined the whole world of our becoming. We grow into the complete, the universal, the infinite. So has Shyavashwa, of the sons of Atri, succeeded in affirming Savitri in his own being as the illuminative Truth, the creative, the progressive, the increaser of man—he who brings him out of egoistic limitation into universality, out of the finite into the infinite. "And thou hast power alone for creation; and thou becomest the Increaser, O God, by the goings; and thou illuminest entirely all this world (literally, becoming). Shyavashwa has attained to the affirmation of thee, O Savitri."

**RV 5.82**

**ṛṣi: śyāvāśva ātreya; devatā: savitā:**  
**chanda: gāyatrī, 1 anuṣṭup**

तत् स॒वितु॑र् वृ॒णीम॑हे व॒यं दे॒वस्य॑ भो॒जनम् ।  
 श्रेष्ठं॑ स॒र्वधा॑त॒मं तु॒रम् भ॑गस्य॒ धीम॑हि ॥ ५-०८२-०१  
 अस्य॑ हि स्व॒यश॑स्तरं स॒वितुः॑ कच् च॒न प्रि॒यम् ।  
 न मि॒नन्ति॑ स्व॒राज्य॑म् ॥ ५-०८२-०२  
 स हि र॒त्नानि॑ दा॒शुषे॑ सु॒वाति॑ स॒विता॑ भ॒गः ।  
 तम् भा॒गं चि॒त्रम् ई॒महे ॥ ५-०८२-०३  
 अद्या॑ नो दे॒व स॒वितः॑ प्र॒जाव॑त् सा॒वीः सौ॒भग॑म् ।  
 परा॑ दु॒ष्प॒ण्यं सु॒व ॥ ५-०८२-०४  
 वि॒श्वानि॑ दे॒व स॒वित॑र् दु॒रितानि॑ परा॑ सु॒व ।  
 यद् भ॒द्रं तन् न॑ आ सु॒व ॥ ५-०८२-०५  
 अना॑गसो अ॒दित॑ये दे॒वस्य॑ स॒वितुः॑ स॒वे ।  
 वि॒श्वा वामा॑नि॒ धीम॑हि ॥ ५-०८२-०६  
 आ वि॒श्वदे॑वं स॒त्पति॑ं सू॒क्तैर् अद्या॑ वृ॒णीम॑हे ।  
 स॒त्यस॑वं स॒वितार॑म् ॥ ५-०८२-०७  
 य इ॒मे उ॒भे अ॒हनी॑ पु॒र ए॒त्य् अ॒प्रयु॑च्छन् ।  
 स्वा॒धीर् दे॒वः स॒विता॑ ॥ ५-०८२-०८  
 य इ॒मा वि॒श्वा जा॑तान्य् आ॒श्राव॑यति श्लो॒केन॑ ।  
 प्र च सु॒वाति॑ स॒विता॑ ॥ ५-०८२-०९



## Analysis of RV 5.82

तत् सवितुर् वृणीमहे वयं देवस्य भोजनम् ।  
श्रेष्ठं सर्वधातमं तुरम् भगस्य धीमहि ॥ ५-०८२-०१

tát savitúr vṛṇīmahe vayám devásya bhójanam  
śráyiṣṭhaṁ sarvadhātamaṁ túram bhágasya dhīmahi 5.082.01

1. Of Savitri divine we embrace that enjoying, that which is the best, rightly disposes all, reaches the goal, even Bhaga's, we hold by the thought.

### Interpretation:

"That we enclose into ourselves, that enjoying of Savitar, of the God, which is the best, which is the most powerful in establishing and holding the All, strong and swift in its movement towards the goal, that of the Lord of Bliss we fix our concentration upon."

It is an interesting thought that the enjoyment of Savitar is upholding All, supporting all in the oneness of the Universe.

### Vocabulary:

tura, mfn. *quick, willing, prompt* RV. AV.; *strong, powerful, excelling, rich, abundant* RV. AV. TS. Kauṣ.

अस्य हि स्वयशस्तरं सवितुः कच् चन प्रियम् ।  
न मिनन्ति स्वराज्यम् ॥ ५-०८२-०२

ásya hí sváyaśastaraṁ savitúḥ kác caná priyám  
ná minánti svarájiyam 5.082.02

2. For of him no pleasure in things can they diminish, for too self-victorious is it, nor the self-empire of this Enjoyer.

### Interpretation:

"His indeed is a self victorious delight, stronger of all that may oppose it, the self empire of Savitar, which none can diminish."

It is a crucial characteristic of Savitar, that there is no power in this or that world which can diminish his delight, which is self ruling in all the manifested and not yet manifested things. It is because of his delight that none can actually leave this creation, though it is so difficult to bear.

Happy, inert, he lies beneath her feet:  
His breast he offers for her cosmic dance  
Of which our lives are **the quivering theatre,**

And none could bear but for his strength within,  
Yet none would leave because of his delight.<sup>24</sup>

Vocabulary:

sva-yaśastara, mfn. *glorious or illustrious through one's own (acts) , self-sufficient* (compar. -tara) RV. AV.

स हि रत्नानि दाशुषे सुवाति सविता भगः ।  
तम् भागं चित्रम् ईमहे ॥ ५-०८२-०३

sá hí rātnāni dāśúṣe suvāti savitā bhagaḥ  
tām bhāgaṃ citrām īmahe 5.082.03

3. 'Tis he that sends forth the delights on the giver, the god who is the bringer forth of things; that varied richness of his enjoyment we seek.

Interpretation:

"He indeed urges onto, suvāti, the giver of the Sacrifice the spiritual experiences of delight, for he is Savitar Bhaga, the Impeller of all things and the Enjoyer of all things. It is that Delight varied by many different perceptions of Consciousness (citram) that we seek."

The word *citram* is often used as an adjective in the Veda for power or delight. It is derived from root *ci*, to perceive, to know. In the later language it is always translated as 'various', 'colorful', 'many-colored', and even 'picture' etc. So if we try to fix the meaning of this Vedic term introducing the meaning of its root, it could be translated as 'conscious', or 'perceiving many facets or colors of', or even 'varied in many different perceptions', etc. So the phrase tam bhāgam citram īmahe, can be translated as "we seek the delight capable of perceiving or being conscious of the many aspects of this Creation", which is the Universal Delight.

अद्या नो देव सवितः प्रजावत् सावीः सौभागम् ।  
परा दुष्वप्यन्यं सुव ॥ ५-०८२-०४

adyā no deva savitaḥ prajāvat sāvīḥ saubhagam  
pārā duṣvāpnyam suva 5.082.04

4. Today, O divine Producer, send forth on us fruitful felicity, dismiss what belongs to the evil dream.

Interpretation:

"Now urge onto us your fruitful and perfect delight, O Savitar! Urge away the evil perception from us, which was imposed on us as if a bad dream."

<sup>24</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 63

Realisation of the consciousness of the Lord is compared to the waking up from the nightmare, *duṣvapnyam*. The Rishi has realized already this perception and asks Savitar to generate the Delight full of fruitful outcome, full of offspring, for man, and to urge the consciousness of falsehood and ignorance to get away and not to veil the perception of the truth.

Vocabulary:

*duṣvapnya/ duṣvapnya*, n. *bad sleep or dreams* RV. AV.

*su*, (= *sū*) 1. 2. P. (Dhātup. xxii , 43 and xxiv , 32 ; *savati*, *sauti*,) to urge, impel, incite ŚBr. KātyŚr.

*sū*, 6., *to set in motion , urge , impel , vivify , create , produce* RV. &c. &c. *to grant , bestow* (esp. said of Savitr) RV. *to allow , authorize* ŚBr., *to urge or impel violently* (said of Savitr) RV.

*sū*, (cf. *sū* and *su*) 2. A. (Dhātup. xxiv , 21 *sūte*), *to beget , procreate , bring forth , bear , produce , yield* RV. &c. &c.

*su*, 5. P. A. (Dhātup. xxvii , 1 *sunoti*, *sunute*), *to press out , extract* (esp. the juice from the Soma plant for libations) RV. AV.; *to distil , prepare* (wine , spirits &c.)

विश्वानि देव सवितर दुरितानि परा सुव ।

यद् भद्रं तन् न आ सुव ॥ ५-०८२-०५

vísṽāni deva savitar duriṭāni pārā suva  
yád bhadram tñ na ā suva 5.082.05

5. All evils, O divine Producer, dismiss; what is good, that send forth on us.

Interpretation:

"All that leads us in a wrong way, you, O God Savitar, send away from us! And that which is Good you send onto us!"

Now the Rishi asks Savitar to impel all that is auspicious onto men, beneficial for their growth, *bhadram*, and to remove, dispel all that which is obstructing his sacrificial march towards the Truth. It is a formula of a dynamic truth, which has to choose at every moment or at every step on the journey towards the manifestation of the Divine what is to be done. Such an attitude demands from a pilgrim a full awakening and alertness all the time, which implies that the Self has been already found and realized. But if the realization of the Self did not take place and the people are exposed to such a dynamic pressure of *Ritam*, they would have to suffer the consequences of the battles they themselves cannot handle. They would have to invoke the powers and presence of the Godheads to help them out. Even if they have realized their Self, they would need the help of the Universal Forces of the Divine, what to say about those who did not yet found themselves?

अना॒गसो॑ अदि॒तये॑ दे॒वस्य॑ सवि॒तुः सवे॑ ।

विश्वा॑ वामा॒नि धीम॑हि ॥ ५-०८२-०६

ánāgaso áditaye devásya savitúḥ savé  
vísṡvā vāmāni dhīmahi 5.082.06

6. Blameless for infinite being in the outpouring of the divine Producer, we hold by the thought all things of delight.

Interpretation:

"For it is when Savitar is urging us towards the realization of Infinite Consciousness of Aditi that we become sinless and faultless, holding in our mind all things of delight."

What is suggested here is that being on the right Path is making man faultless and sinless, for it is then he can hold in his consciousness all things of delight, the manifold perception of delight, bhāgam citram, and by doing so becomes most true to All. This is the core of this vision: the delight neutralizes the division made by day and night, as it were, and by dwelling on it one becomes supporting All.

आ विश्व॑दे॒वं सत्प॑तिं सू॒क्तैर् अद्या॑ वृणीमहे ।

सत्य॑स॒वं सवि॑तारम् ॥ ५-०८२-०७

ā viśvādevaṃ sátpatiṃ sūktaír adyā vṛṇīmahe  
satyāsavaṃ savitāram 5.082.07

7. The universal godhead and master of being we accept into ourselves by perfect words today, the Producer whose production is of the truth—

Interpretation:

Sri Aurobindo translates *ā vṛṇīmahe*, 'we choose for us', as 'we accept into ourselves', which is very close to the original meaning of the root *vṛ*, to enclose and therefore to choose.

"We accept into ourselves by expressing it perfectly in our consciousness (by the hymns), the God in the Universe, *viśva-devam*, who is the Lord of Existence, Savitar, who urges Truth to manifest."

The Lord of Existence, *satpati*, is also here in the Universe as *viśvadeva*. It is he who is urging the Truth to manifest here, *satyasava*, the Lord, Isha, the Impeller, Savitar. So we, people, accept his urging movement within us to manifest the Truth, and, by expressing it perfectly in us by the affirmations, allow him to manifest through us.

य॒ इ॒मे उ॒भे अ॒हनी॑ पु॒र ए॒त्य् अ॒प्रयु॑च्छन् ।

स्वा॒धीर् दे॒वः स॒विता॑ ॥ ५-०८२-०८

yá imé ubhé áhanī purá éti áprayuchan  
suādhīr devāḥ savitā 5.082.08

8. He who goes in front of both this day and night never faltering, placing rightly his thought, the divine Producer—

Interpretation:

"He moves in front of both day and night, never inattentive, thoughtful God, Savitar!"

The time of Savitar's worship in India is in the morning before the day and in the evening before the night. It is the time of neither day nor night, but of their oneness, as it were, which is symbolically representing Savitar. He is manifesting the Truth by both Day and Night, being none of them exclusively.

Vocabulary:

prayucchati, P. *to be absent (with manasā) to be absent in mind, be careless or heedless* RV.

svādhī, mfn. *well-minded, thoughtful, heedful, devout, pious* RV.

य॒ इ॒मा वि॒श्वा जा॒तान्य् आ॒श्राव॑यति श्लो॒केन॑ ।

प्र॒ च सु॒वाति॑ स॒विता॑ ॥ ५-०८२-०९

yá imā víśvā jātāni āśrāváyati ślókena  
prá ca suvāti savitā 5.082.09

9. He who by the rhythm makes heard of the knowledge all births and produces them, the divine Producer.

Interpretation:

"He makes all the beings, which are born here in this manifestation, aware of the Truth by the sacred Word, and impels them forward, the Divine Impeller."

There are two major actions of Savitar (1) in Knowledge he makes all creatures know by the sacred Word, by his Consciousness present in them and compelling them by his command, and (2) in Power he makes all their bodies (forms of their existence). So, all the creatures who are born here on earth know what to do and how to be because of the Divine Impeller within them. (Cf. KeUp 1.1.1)

*Appendix*

## To Bhaga Savitri, the Enjoyer<sup>25</sup>

Four great deities constantly appear in the Veda as closely allied in their nature and in their action, Varuna, Mitra, Bhaga, Aryaman. Varuna and Mitra are continually coupled together in the thoughts of the Rishis; sometimes a trio appears together, Varuna, Mitra and Bhaga or Varuna, Mitra and Aryaman. Separate sūktas addressed to any of these godheads are comparatively rare, although there are some important hymns of which Varuna is the deity. But the Riks in which their names occur, whether in hymns to other gods or in invocations to the All-gods, the Viśve Devāḥ, are by no means inconsiderable in number.

These four deities are, according to Sayana, solar powers, Varuna negatively as lord of the night, Mitra positively as lord of the day, Bhaga and Aryaman as names of the Sun. We need not attach much importance to these particular identifications, but it is certain that a solar character attaches to all the four. In them that peculiar feature of the Vedic gods, their essential oneness even in the play of their different personalities and functions, comes prominently to light. Not only are the four closely associated among themselves, but they seem to partake of each other's nature and attributes, **and all are evidently emanations of Surya Savitri**, the divine being in his creative and illuminative solar form.

Surya Savitri is the Creator. According to the Truth of things, in the terms of the Ritam, the worlds are brought forth from the divine consciousness, from Aditi, goddess of infinite being, mother of the gods, the indivisible consciousness, the Light that cannot be impaired imaged by the mystic Cow that cannot be slain.

In that creation, Varuna and Mitra, Aryaman and Bhaga are four effective Puissances. Varuna represents the principle of pure and wide being, Sat in Sachchidananda; Aryaman represents the light of the divine consciousness working as Force; Mitra representing light and knowledge, using the principle of Ananda for creation, is Love maintaining the law of harmony; Bhaga represents Ananda as the creative enjoyment; he takes the delight of the creation, takes the delight of all that is created. It is the Maya, the formative wisdom of Varuna, of Mitra that disposes multitudinously the light of Aditi brought by the Dawn to manifest the worlds.

In their psychological function these four gods represent the same principles working in the human mind, in the human temperament. They build up in man the different planes of his being and mould them ultimately into the terms and the forms of the divine Truth. Especially Mitra and Varuna are continually described as holding firm the law of their action, increasing the Truth, touching the Truth and by the Truth enjoying its vastness of divine will or its great and uncontracted sacrificial action. Varuna represents largeness, right and purity; everything that deviates from the right, from the purity recoils from his being and strikes the offender as the punishment of sin. So long as man

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<sup>25</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 299

does not attain to the largeness of Varuna's Truth, he is bound to the posts of the world-sacrifice by the triple bonds of mind, life and body as a victim and is not free as a possessor and enjoyer. Therefore we have frequently the prayer to be delivered from the noose of Varuna, from the wrath of his offended purity. Mitra is on the other hand the most beloved of the gods; he binds all together by the fixities of his harmony, by the successive lustrous seats of Love fulfilling itself in the order of things, *mitrasya dhāmabhiḥ*. His name, Mitra, which means also friend, is constantly used with a play upon the double sense; it is as Mitra, because Mitra dwells in all, that the other gods become the friends of man. Aryaman appears in the Veda with but little distinctness of personality, for the references to him are brief. **The functions of Bhaga are outlined more clearly and are the same in the cosmos and in man.**

In this hymn of Shyavashwa to Savitri we see both the functions of Bhaga and his oneness with Surya Savitri; for it is to the creative Lord of Truth that the hymn is addressed, to Surya, but to Surya specifically in his form as Bhaga, as the Lord of Enjoyment. The word bhaga means enjoyment or the enjoyer and that this sense is the one held especially appropriate to the divine name, Bhaga, is emphasised by the use of *bhojanam*, *bhāga*, *saubhagam* in the verses of the hymn. **Savitri, we have seen, means Creator, but especially in the sense of producing, emitting from the unmanifest and bringing out into the manifest.**

Throughout the hymn there is a constant dwelling upon this root-sense of the word which it is impossible to render adequately in a translation. In the very first verse there is a covert play of the kind; for *bhojanam* means both enjoyment and food and it is intended to be conveyed that the "enjoyment of Savitri" is Soma, from the same root *su*, to produce, press out, distil, Soma, the food of divine beings, the supreme distilling, highest production of the great Producer. **What the Rishi seeks is the enjoyment in all created things of the immortal and immortalising Ananda.**<sup>26</sup>

It is this Ananda which is that enjoyment of the divine Producer, of Surya Savitri, the supreme result of the Truth; for Truth is followed as the path to the divine beatitude. This Ananda is the highest, the best enjoyment. It disposes all aright; for once the Ananda, the divine delight in all things is attained, it sets right all the distortions, all the evil of the world. It carries man through to the goal. **If by the truth and right of things we arrive at the Ananda, by the Ananda also we can arrive at the right and truth of things.** It is to the divine Creator in the name and form of Bhaga that this human capacity for the divine and right enjoyment of all things belongs. When he is embraced by the human

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<sup>26</sup> (My notes): Savitar is always mentioned together with or in the context of the Night, and especially his three heavens, *tisro dyāvāḥ*, one of which is in the kingdom of Yama, the Universal Mind in the physical Universe, and other two are in his own domains of a Higher and Illumined Mind, and are the highest place in the lower hemisphere, where the higher light is assimilated, which itself is coming from above, the three luminous realms, *trī rocanā* of Intuitive Mind, Overmind and Supermind. It is being placed in the Manifestation by Savitar, as it were.

mind and heart and vital forces and physical being, when this divine form is received into himself by man, then the Ananda of the world manifests itself.

Nothing can limit, nothing can diminish, neither god nor demon, friend nor enemy, event nor sensation, whatever pleasure this divine Enjoyer takes in things, in whatever vessel or object of his enjoyment. For nothing can diminish or hedge in or hurt his luminous self-empire, svarājyam, his perfect possession of himself in infinite being, infinite delight and the vastnesses of the order of the Truth.

Therefore it is he that brings the seven delights, sapta ratnā, to the giver of the sacrifice. He looses them forth on us; for they are all there in the world as in the divine being, in ourselves also, and have only to be loosed forth on our outer consciousness. The rich and varied amplitude of this sevenfold delight, perfect on all the planes of our being, is the bhāga, enjoyment or portion of Bhaga Savitri in the completed sacrifice, and it is that varied wealth which the Rishi seeks for himself and his fellows in the sacrifice by the acceptance of the divine Enjoyer.

Shyavashwa then calls on Bhaga Savitri to vouchsafe to him even today a felicity not barren, but full of the fruits of activity, rich in the offspring of the soul, prajāvat saubhagam. Ananda is creative, it is jana, the delight that gives birth to life and world; only let the things loosed forth on us be of the creation conceived in the terms of the truth and let all that belongs to the falsehood, to the evil dream created by the ignorance of the divine Truth, duḥṣvapnyam, be dismissed, dispelled away from our conscious being.

In the next verse he makes clearer the sense of duḥṣvapnyam. What he desires to be dispelled is all evil, viśvāni dūritāni. Suvitam and dūritam in the Veda mean literally right going and wrong going.<sup>27</sup> Suvitam is truth of thought and action, dūritam error or stumbling, sin and perversion. Suvitam is happy going, felicity, the path of Ananda; dūritam is calamity, suffering, all ill result of error and ill doing. All that is evil, viśvāni dūritāni, belongs to the evil dream that has to be turned away from us. Bhaga sends to us instead all that is good,—bhadram, good in the sense of felicity, the auspicious things of the divine enjoying, the happiness of the right activity, the right creation.

For, in the creation of Bhaga Savitri, in his perfect and faultless sacrifice,—there is a double sense in the word sava, “loosing forth”, used of the creation, and the sacrifice, the libation of the Soma,—men stand absolved from sin and blame by the Ananda, anāgasō, blameless in the sight of Aditi, **fit for the undivided and infinite consciousness of the liberated soul.** The Ananda owing to that **freedom is capable of being in them universal.** They are able to hold by their thought all things of the delight, viśvā vāmāni; for in the dhī, the understanding that holds and arranges, there is right arrangement of the world, perception of right relation, right purpose, right use, right fulfilment, the divine and blissful intention in all things.

It is the universal Divine, the master of the Sat, from whom all things are created in the terms of the truth, satyam, that the sacrificers today by

<sup>27</sup> (My notes): These are the terms of the Dynamic truth, Ritam.



means of the sacred mantras seek to accept into themselves under the name of Bhaga Savitri. It is the creator whose creation is the Truth, whose sacrifice is the outpouring of the truth through the outpouring of his own Ananda, his divine and unerring joy of being, into the human soul. He as Surya Savitri, master of the Truth, goes in front of both this Night and this Dawn, of the manifest consciousness and the unmanifest, the waking being and the subconscious and superconscious whose interaction creates all our experiences; and in his motion he neglects nothing, is never unheeding, never falters. He goes in front of both bringing out of the night of the subconscious the divine Light, turning into the beams of that Light the uncertain or distorted reflections of the conscient, and always the thought is rightly placed. The source of all error is misapplication, wrong placing of truth, wrong arrangement, wrong relation, wrong positing in time and place, object and order. But in the Master of Truth there is no such error, no such stumbling, no such wrong placing.

Surya Savitri, who is Bhaga, stands between the Infinite and the created worlds within us and without. All things that have to be born in the creative consciousness he receives into the Vijnana; there he puts it into its right place in the divine rhythm by the knowledge that listens and receives the Word as it descends and so he looses it forth into the movement of things, *āśrāvayati ślokena pra ca suvāti*. When in us each creation of the active Ananda, the *prajāvat saubhagam*, comes thus out of the unmanifest, received and heard rightly of the knowledge in the faultless rhythm of things, then is our creation that of Bhaga Savitri, and all the births of that creation, our children, our offspring, *prajā, apatyam*, are things of the delight, *viśvā vāmāni*. This is the accomplishment of Bhaga in man, his full portion of the world-sacrifice.

## RV 6.71

ṛṣi: bharadvāja bārhaspatya; devatā: savitā; chanda: jagatī, 4-6 triṣṭup

उ॒दु ष्य॑ दे॒वः स॒वि॒ता हि॒र॒ण्य॒या बा॒हू अ॒यंस्त॑ स॒व॒नाय॑ सु॒क्र॒तुः ।  
 घृ॒तेन॑ पा॒णी अ॒भि प्रु॑ष्णु॒ते म॒खो यु॒वा सु॒दक्षो॑ र॒ज॒सो वि॒ध॒र्म॒णि ॥ १ ॥  
 दे॒वस्य॑ व॒यं स॒वि॒तुः स॒वी॒म॒नि श्रे॒ष्ठे स्या॑म व॒सु॒नश्च॑ दा॒वने॑ ।  
 यो वि॒श्वस्य॑ द्वि॒प॒दो यश्च॑तु॒ष्प॒दो नि॒वेश॑ने प्र॒सवे॑ चा॒सि भू॒म॒नः ॥ २ ॥  
 अ॒द॒ब्धेभिः॑ स॒वि॒तः पा॒युभि॑ष्ट॒वं शि॒वेभि॑र॒द्य परि॑ पा॒हि नो॑ ग॒य॒म् ।  
 हि॒र॒ण्य॒जिह्वः॑ सु॒वि॒ताय॑ न॒व्य॒से र॒क्षा मा॒कि॒र्नो अ॒घ॒शंस॑ ई॒शत॑ ॥ ३ ॥  
 उ॒दु ष्य॑ दे॒वः स॒वि॒ता द॒मूना॑ हि॒र॒ण्य॒पाणिः॑ प्र॒ति॒दोष॑म् अ॒स्थात् ।  
 अ॒यो॒ह॒नुर॑ य॒ज॒तो म॒न्द्र॒जिह्व॑ आ दा॒शुषे॑ सु॒व॒ति भू॒रि वा॒म॒म् ॥ ४ ॥  
 उ॒दू अ॒याँ उ॒प॒व॒क्ते॒व बा॒हू हि॒र॒ण्य॒या स॒वि॒ता सु॒प्र॒ती॒का ।  
 दि॒वो रो॒हांस्य॑रु॒हत् पृ॒थि॒व्या अ॒री॒र॒मत् प॒त॒यत् क॒च्चिद् अ॒भ्व॒म् ॥ ५ ॥  
 वा॒म॒म् अ॒द्य स॒वि॒तर् वा॒म॒म् उ॒ श्वो दि॒वेदि॒वे वा॒म॒म् अ॒स्मभ्यं॑ सा॒वीः ।  
 वा॒म॒स्य हि॑ क्ष॒य॒स्य दे॒व भू॒रे॒या धि॒या वा॒म॒भाजः॑ स्या॒म ॥ ६ ॥

## Analysis of RV 6.71

उ॒दु ष्य॑ दे॒वः स॒वि॒ता हि॒र॒ण्य॒या बा॒हू अ॒यंस्त॑ स॒व॒नाय॑ सु॒क्र॒तुः ।  
 घृ॒तेन॑ पा॒णी अ॒भि प्रु॑ष्णु॒ते म॒खो यु॒वा सु॒दक्षो॑ र॒ज॒सो वि॒ध॒र्म॒णि ॥ १ ॥

úd u ṣyá deváh savitá hiraṇyáyā bāhū ayaṁsta sávanāya sukrátuḥ  
 ghr̥téna pāṇí abhí pruşṇute makhó yúvā sudákṣo rájaso vídharmaṇi 6.071.01

Interpretation:

"Savitar, the God of perfect Will, stretched up his golden arms to create [light and life]. He showers his hands with Ghrita, (he purifies his power with knowledge), young, full of power, perfectly discerning the well arranged space."<sup>28</sup>

Vocabulary:

pruṣ, 5. P. A., to sprinkle, shower, wet, moisten RV. VS. TS.

<sup>28</sup>Griffith's translation: 'FULL of effectual wisdom Savitar the God hath stretched out golden arms that he may bring forth life. Young and most skilful, while he holds the region up, the Warrior sprinkles fatness over both his hands.'

makha, mfn. (prob. connected with 1. mah or maṃh) *jocund, cheerful, sprightly, vigorous, active, restless* (said of the Maruts and other gods) RV. Br. m. *a feast, festival, any occasion of joy or festivity* RV.; *a sacrifice, sacrificial oblation* ShBr. &c. &c. (Naigh. iii, 17)

vidharman, m. *a maintainer, arranger, disposer* RV. AV.; n. *that which encircles or surrounds, receptacle, boundaries, circumference* RV. AV.; *disposition, arrangement, order, rule* RV. AV.

देवस्य॑ वयं॑ सवि॒तुः स॒वीम॑नि श्रे॒ष्ठे स्या॑म वसु॒नश्च॑ दा॒वने॑ ।  
यो वि॒श्वस्य॑ द्वि॒पदो॑ यश्चतु॒ष्पदो॑ नि॒वेश॑ने प्र॒सवे॑ चा॒सि भू॒मनः॑ ॥ २ ॥

devásya vayám savitúḥ sávīmani śréṣṭhe siyāma vásunaś ca dāvāne  
yó víśvasya dvipádo yás cātuṣpado nivésane prasavé cási bhūmanah  
6.071.02

#### Interpretation:

"May we be settled in the best guiding force of the God Savitar, which brings us the indwelling shining wealth within.

And of the multitude you are the lord, who the whole Universe in its double and quadruple existence manifests in matter and urges to evolve [to the Spirit]!"<sup>29</sup>

#### Vocabulary:

bhūman, n. *the earth, world* RV. AV.; *a being* (pl) *the aggregate of all existing things* RV.; m. *abundance, plenty, wealth, opulence, multitude, majority* RV. &c. &c.; (bhūmnā) ind. *generally, usually* Kāv.; ind. *plentifully, abundantly* RV.  
sāvīmani, n. (only in loc) *setting in motion, instigation, direction, guidance* RV. VS.

अद॒ब्धेभिः॑ सवि॒तः पा॒युभि॑ष्ट्वं शि॒वेभि॑रद्य॒ परि॑ पा॒हि नो॑ ग॒यम् ।  
हि॒रण्य॑जिह्वः सु॒विता॑य न॒व्यसे॑ रक्षा॒ माकि॑र्नो अघ॒शंस॑ ई॒शत॑ ॥ ३ ॥

ádabdhebhiḥ savitaḥ pāyúbhiṣ ṭuvām śivébhir adyá pári pāhi no gáyam  
híraṇyajihvaḥ suvitāya návyase rákṣā mākir no aghásamsa īśata 6.071.03

#### Interpretation:

"With you unconquerable and merciful powers of guidance you, O Savitar, protect our realization today!

O God of the golden tongue, for our perfect journey and for a new discovery you protect us, may none of ill-will lead us astray."<sup>30</sup>

<sup>29</sup> Griffith's translation: 'May we enjoy the noblest vivifying force of Savitar the God, that he may give us wealth: For thou art mighty to produce and lull to rest the world of life that moves on two feet and on four.'

Vocabulary:

gaya, m. ( from ji, cf. śaṃgaya) "*what has been conquered or acquired*", a house, household, family, goods and chattels, contents of a house, property, wealth RV. AV.

mākis, ind. (only in prohibitive sentences with Subj.) *may not or let not* (= Lat. ne) RV.; may no one (= ne-quis) ib.

उ॒दु ष्य॑ दे॒वः स॒वि॒ता द॒मू॒ना हिर॑ण्यपा॒णिः प्र॒ति॒दोष॑म् अ॒स्थ॒ात् ।  
अ॒यो॒ह॒नु॒र् य॒ज॒तो म॒न्द्र॒जिह्वा॑ आ दा॒शु॒षे सु॒व॒ति भू॒रि वा॒म॒म् ॥ ४ ॥

úd u śyá deváh savitā dāmūnā hiraṇyapāṇiḥ pratidoṣām asthāt  
áyohanur yajató mandrájihva á dāśúṣe suvati bhūri vāmám 6.071.04

Interpretation:

"Savitar the God stood up to meet the Night, the Lord of the House, with his golden hands, with his iron jaws and sweet tongue, the one of the Sacrifice, he creates for the giver the vast delight."<sup>31</sup>

उ॒दू अ॒याँ उप॑व॒क्ते॒व बा॒हू हिर॑ण्यया॒ स॒वि॒ता सु॒प्र॒ती॒का ।  
दि॒वो रो॒हांस्य॑रु॒हत् पृ॒थि॒व्या अ॒री॒र॒म॒त् प॒त॒य॒त् क॒च्चिद् अ॒भ॒व॒म् ॥ ५ ॥

úd ū ayāṁ upavaktéva bāhū hiraṇyáyā savitā supratikā  
divó rōhāṃsi aruhat pṛthivyā árīramat patáyat kác cid ábhvam 6.071.05

Interpretation:

"Up he has risen as a friend to guide us safe, extending his golden hands, Savitar, supremely beautiful!

He grew to the heights of Heaven and Earth, preventing the Terrible Powers of the Dark Abyss [from entering], making them flee away."<sup>32</sup>

Vocabulary:

upavaktr, m. "speaking away", *warning off, averting* RV.

rohas, n. *height, elevation* RV.

abhva, mfn. (cf. a-bhuva) *monstrous, immense, terrible* RV.; n. *immense power, monstrosity, horror* RV.; a *monster* RV., AV.

<sup>30</sup> Griffith's translation: 'Protect our habitation, Savitar, this day, with guardian aids around, auspicious, firm and true. God of the golden tongue, keep us for newest bliss: let not the evil-wisher have us in his power.'

<sup>31</sup> Griffith's translation: 'This Savitar the God, the golden-handed, Friend of the home, hath risen to meet the twilight. With cheeks of brass, with pleasant tongue, the Holy, he sends the worshipper rich gifts in plenty.'

<sup>32</sup> Griffith's translation: 'Like a Director, Savitar hath extended his golden arms, exceeding fair to look on. He hath gone up the heights of earth and heaven, and made each monster fall and cease from troubling.'

वामम् अद्य सवितर् वामम् उ श्वो दिवेदिवे वामम् अस्मभ्यं सावीः ।  
 वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम ॥ ६ ॥

vāmám adyá savitar vāmám u śvó divé-dive vāmám asmábhya sāvīḥ  
 vāmásya hí kṣáyasya deva bhúrer ayá dhiyá vāmabhājāḥ siyāma 6.071.06

Interpretation:

"Delight you make for us today, O Savitar, delight - tomorrow, you make (distill, press out) for us delight day after day!

May we become, O God, with the help of this meditative thought the enjoyers of delight, of the crowded multitudinous indwelling of delight!" <sup>33</sup>

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<sup>33</sup> Griffith's translation: "Fair wealth, O Savitar, to-day, to-morrow, fair wealth produce for us each day that passes. May we through this our song be happy gainers, God, of a fair and spacious habitation."

## RV 7.38

ṛṣi: vasiṣṭha maitrāvaruṇi; devatā: 1-5 and 6 (pūrvārdha) savitā, 6  
uttarārdha: savitā or bhaga, 7-8 vājin; chanda: triṣṭup

उ॒द॒ उ॒ ष्य॒ दे॒वः॑ स॒वि॒ता य॒याम॑ हिर॒ण्ययी॑म् अ॒मतिं॑ या॒म् अ॒शि॒श्रेत् ।  
नू॒नम्॑ भ॒गो ह॒व्यो मा॒नु॒षेभि॑र् वि॒ यो र॒त्ना पु॒रू॒वसु॑र् द॒धाति॑ ॥ ७-०३८-०१  
उ॒द॒ उ॒ तिष्ठ॑ स॒वितः॑ श्रु॒ध्य॒ अस्य॑ हिर॒ण्यपा॑णे प्र॒भृता॑व् ऋ॒तस्य॑ ।  
व्यू॒ उ॒र्वीम् पृ॒थ्वीम् अ॒मतिं॑ सृ॒जान॑ आ नृ॒भ्यो म॑र्त॒भोज॑नं सु॒वानः॑ ॥ ७-०३८-०२  
अ॒पि छु॑तः स॒वि॒ता दे॒वो अ॒स्तु य॒म् आ चि॒द् वि॒श्वे व॑स॒वो गृ॑णन्ति ।  
स न॑ स्तो॒मान् न॑म॒स्यश् च॒नो धा॑द् वि॒श्वेभिः॑ पा॒तु पा॒युभि॑र् नि॒ सू॒रीन् ॥ ७-०३८-०३  
अ॒भि यं॑ दे॒व्य॒ अदि॑तिर् गृ॒णाति॑ स॒वं दे॒वस्य॑ स॒वितु॑र् जु॒षाणा॑ ।  
अ॒भि स॒म्राजो॑ व॒रु॒णो गृ॑णन्त्य॒ अभि॑ मि॒त्रासो॑ अ॒र्यमा॑ स॒जोषाः॑ ॥ ७-०३८-०४  
अ॒भि ये मि॒थो व॒नुषः॑ स॒पन्ते॑ रा॒तिं दि॒वो रा॑ति॒षाचः॑ पृ॒थिव्याः॑ ।  
अ॒हिर् बु॒ध्न्य उ॒त नः॑ शृ॒णोतु॑ व॒रू॒ज्य॒ एक॑धे॒नुभि॑र् नि॒ पातु॑ ॥ ७-०३८-०५  
अ॒नु तन् नो॑ जा॒स्पति॑र् मँसी॒ष्ट र॒त्नं दे॒वस्य॑ स॒वितु॑र् इ॒यानः॑ ।  
भ॒गम् उ॒ग्रो ऽव॑से जो॒हवी॑ति भ॒गम् अ॒नु॒ग्रो अ॒ध या॑ति र॒त्नम् ॥ ७-०३८-०६  
शं नो॑ भ॒वन्तु॑ वा॒जिनो॑ ह॒वेषु॑ दे॒वता॑ता मि॒तद्र॑वः स्व॒र्काः ।  
ज॒म्भय॑न्तो ऽहिं वृ॒कं र॒क्षांसि॑ स॒नेम्य॑ अ॒स्मद् यु॒यव॑न् अ॒मीवाः॑ ॥ ७-०३८-०७  
वा॒जे-वा॒जे ऽव॑त वा॒जिनो॑ नो ध॒नेषु॑ वि॒प्रा अ॒मृता॑ ऋ॒तज्ञाः॑ ।  
अ॒स्य म॒ध्वः पि॒बत॑ मा॒दय॑ध्वं तृ॒प्ता या॑त प॒थिभि॑र् दे॒वयानैः॑ ॥ ७-०३८-०८

## Analysis of RV 7.38

उ॒द॒ उ॒ ष्य॒ दे॒वः॑ स॒वि॒ता य॒याम॑ हिर॒ण्ययी॑म् अ॒मतिं॑ या॒म् अ॒शि॒श्रेत् ।  
नू॒नम्॑ भ॒गो ह॒व्यो मा॒नु॒षेभि॑र् वि॒ यो र॒त्ना पु॒रू॒वसु॑र् द॒धाति॑ ॥ ७-०३८-०१

úd u ṣyá deváh savitā yayāma hiraṇyáyīm amátim yām áśíśret  
nūnám bhágo háviyo mānuṣebhir ví yó rátnā purūvásur dádhāti 7.038.01

Interpretation:

"Up the God Savitar has extended his golden splendor, which he made to shine (in heaven). Now, Bhaga is to be invoked by men, distributing riches all over, abounding in riches!"

Once the golden form of Savitar is fixed in the mental heaven of men, for there are two realms of Savitar of the Higher and Illumined Mind which He is fixing his light upon,<sup>34</sup> Bhaga is to be invoked to distribute riches all over, who has many riches of the transcendental Ananda. Once the golden consciousness of Savitar has reached its highest top, penetrating all with its light of Knowledge and Power, fixing all in His Light, it opens up to the Delight of Bhaga to act in this manifestation.

Vocabulary:

*amati*, f. *want, indigence* RV. VS. AV.; f. *form, shape, splendour, lustre* RV. VS. *śri/śrī*, *to burn, flame, diffuse light* RV. i, 68, 1.  
*purūvasu*, mfn. *abounding in goods or riches* RV. AitBr.

उद् उ तिष्ठ सवितः श्रुध्य अस्य हिरण्यपाणे प्रभृताव ऋतस्य ।

व्य उर्वीम् पृथ्वीम् अमतिं सृजान आ नृभ्यो मर्तभोजनं सुवानः ॥ ७.०३८.०२

úd u tiṣṭha savitaḥ śrudhí asyá hiraṇyapāṇe prábhṛtāv ṛtásya  
ví urvīm pṛthvīm amátim sṛjāná ā nṛbhyo martabhójanam suvānaḥ 7.038.02

Interpretation:

"Rise, O Savitar, hear the [Word] of this, O golden-handed, at the offering (at the bringing forward) of Ritam! Casting out [from within yourself] a profound wide splendor, urging and sending forth the enjoyment which mortals have here as the heroic souls [engaged in the sacrificial work in this manifestation]."

*Marta-bhojana* is the mortal's enjoyment, a very rare enjoyment, which all the gods and asuras want to partake of, but do not want to be fully engaged in the manifestation by taking a physical body, for it has some other obligations and responsibilities, difficult to bear even for them. But why they are interested in this *marta-bhojana*? What is *marta-bhojana*? It is the enjoyment which consists of the integral consciousness of Savitar, for he himself uplifted or manifested himself, his own being, in the vastness of the material consciousness, *ud urvīm pṛthvīm amatim sṛjāna*, bringing out of the transcendental the delight for the souls involved in manifestation, *ā nṛbhyo martabhójanam suvānaḥ*. This delight contains both in itself the higher and the lower, knowledge and ignorance, and therefore it is unique and can't be compared to any other enjoyment, for the oneness together with distinct difference is a rare enjoyment, the experience of unity is different from that of identity. This is a new enjoyment which the Supreme was seeking for: to experience Itself in Unity.

Vocabulary:

<sup>34</sup> See RV 1.35.7

prabhṛti, f. *bringing forward, offering* (of sacrifice or praise) RV. AV. *a throw or stroke* RV.

अपि॑ षु॒तः॑ स॒वि॒ता दे॒वो अ॒स्तु यम् आ चि॒द् वि॒श्वे वस॑वो गृ॒णन्ति॑ ।

स न॒ स्तो॒मान् नम॑स्यश् च॒नो धा॒द् वि॒श्वेभिः॑ पा॒तु पा॒युभिर् नि॒ सू॒रीन् ॥ ७-०३८-०३

ápi ṣṭutáh savitā devó astu  
yám ā cid víśve vásavo grṇānti  
sá na stómān namasiyaś cáno dhād  
víśvebhiḥ pātu pāyubhir ní sūrīn 7.038.03

Interpretation:

"May Savitar be the God when affirmed [in our consciousness], whom all the luminous dwellers within call upon! May He, worthy of surrendering to, *namasya*, rejoice with our affirmations, *sa naḥ stomān cano dhāt*, protecting our innermost luminous selves, *ni sūrīn*, with all his protecting (all-fulfilling) powers, *viśvebhiḥ pātu pāyubhiḥ*!"

"And when Savitar is firmly established [in us then he] should be [our] God, whom all those, who dwell here in the physical body, call upon!" - For he is *vasu-pati*, the lord of all the luminous dwellers in the substance. "May he rejoice with our affirmations and with all his protecting (fulfilling) powers protect (fulfill) [our] luminous beings."

It is the affirmation of Savitar in the consciousness of men which is the way to His guidance and protection on the path to Immortality. And he should rejoice in such affirmations, which means that it should be true in His eyes, then only He will fully manifest himself in all his powers, giving full protection and guidance to men, who thus become the portions of his own shining being, the beings of the Sun, *sūrīn*.

Vocabulary:

canas, n. "*delight, satisfaction*", only with *dhā* P. and A. *to delight in, be satisfied with* (acc. or loc.), *enjoy* RV. VS.

sūri, 2 m. "*inciter*", the *institutor of a sacrifice* (= yajamāna in later language) RV. AV. *a lord, chief* (also of gods) RV.

अभि॑ यं दे॒व्य् अदि॑तिर् गृ॒णाति॑ स॒वं दे॒वस्य॑ स॒वितुर् जु॑षाणा ।

अभि॑ स॒म्राजो वरु॑णो गृ॒णन्त्य् अभि॑ मि॒त्रासो अ॒र्यमा स॑जोषाः ॥ ७-०३८-०४

abhí yám deví áditir grṇāti savám devásya savitúr juṣāṇā  
abhí samrájo váruṇo grṇanti abhí mitráso aryamā sajóṣāḥ 7.038.04

Interpretation:

"Whom even the Divine Mother Aditi invokes and praises, rejoicing in the movement of creation of God Savitar!



Who even Sovereign Kings invoke and praise, Varuna, Mitra with other godheads and Aryaman, in one rejoicing spirit, *sajoṣāḥ!*"

The Divine Mother, Infinite Consciousness, Aditi, is enjoying this movement of Savitar manifesting the Divine, praising him and approving his movement! And all the Sovereigns, Varuna, Mitra, Aryaman welcome his movement here in one rejoicing spirit!

Vocabulary:

abhiḡ, 1. -grṇāti, to call to or address with approbation to join in (acc.) to welcome, praise to approve of, accept propitiously, allow.

अभि॒ ये मि॒थो व॒नुषः॑ स॒पन्ते॑ रा॒तिं दि॒वो रा॒तिषाचः॑ पृ॒थिव्याः॑ ।

अ॒हिर् बु॒ध्न्य उ॒त नः॑ शृ॒णोतु॑ वरू॒त्र्यै ए॒कधे॒नुभिर् नि पा॒तु ॥ ७-०३८-०५

abhí ye mithó vanúṣaḥ sápan̐te rātim̐ divó rātiṣācaḥ pṛthivyāḥ  
āhir budhnyā utá naḥ śṛṇotu várūtrī ékadhenubhir ní pātu 7.038.05

Interpretation:

"Those, who are full of energy, approach us together with love and light, *abhi ye mitho vanuṣaḥ sapante*, bestowing gifts from heaven and earth, *rātim divaḥ rātiṣācaḥ pṛthivyāḥ*, may they hear us, and the Snake at the Bottom! May the protecting Mother guard us with her sons."

The word ekadhenu, is a Bahuvrihi compound, which in plural means "they who have one cow for all". It is clearly indicating the Adityas, who have Aditi as their Mother, symbolized by a Cow.

Now when the light of Savitar is established in our being, we can be engaged with all the forces of this creation, for all of them are required to manifest the Divine. We can engage with the divine luminous forces from above, bestowing luminous gifts from heaven and earth and with the forces of the Inconscient, the coiled Python at the bottom of things, *ahir budhnya*, for now the Divine Mother Aditi, is protecting us totally with her Adityas, *varūtrī ekadhenubhir ni pātu*. This is the work of a total transformation: the Universal Sacrifice in the individual frame.

Vocabulary:

mithas, ind, together, together with (instr.), mutually, reciprocally, alternately, to or from or with each other RV. &c , &c.

vanus, mfn. zealous, eager (either) anxious for, attached or devoted to, a friend (or) eager to attack, a foe, enemy RV.

sap, 1 (cf. sac) cl. 1. P. (Dhātup. xi , 6) sapati, (and A. -te) pf. sepuḥ RV. ; fut. sapitā , sapiṣyati Gr.), to follow or seek after, be devoted to, honour, serve, love, caress (also sexually) RV. TS. VS.

rātiṣāc, (for -sāc) mfn. granting favours , dispensing gifts , liberal , generous RV. AV.

ahi, m. ( aṃh), a snake RV. &c. the serpent of the sky, the demon Vritra RV.

budhnya, mfn. *being on the ground or at the base , coming from or belonging to the depths* RV. , &c. &c. (*very often in connection with ahi q.v.*)  
 varūtr, mfn. one who wards off or protects , protector , defender , guardian deity(withgen.) RV.; varūtrī, f. *a female protector, guardian goddess* (applied to a partic. class of divine beings) RV. TS. VS.

अनु तन् नो जास्पतिर् मँसीष्ट रत्नं देवस्य सवितुर् इयानः ।

भगम् उग्रो ऽवसे जोहवीति भगम् अनुग्रो अघ याति रत्नम् ॥ ७-०३८-०६

ánu tán no jāspátir maṁsīṣṭa rátnaṁ devásya savitúr iyānáḥ  
 bhágam ugró ávase jóhavīti bhágam ánugro ádha yāti rátnam 7.038.06

Interpretation:

"May the Lord of those who are born in the body agree to this (gift) for us, seeking the wealth of the God Savitar!

To Bhaga calls the strong for [his] growth! To Bhaga also weak goes in search of wealth."

Jāspati is the Lord of those who are born here in the body, he is the Lord of the Body and he must agree with and allow this gift of Savitar to be accepted in his Nature. For without his acceptance the transformation of Nature cannot be fulfilled. His agreement is crucial for the transformation to take place on the cosmic scale. It is like the Fallen Divine is to agree to rise and to change.

Vocabulary:

jāspati, m. (jās gen. sg.) *the head of a family* , i , 185 , 8

jā, mfn. "*born, produced*", mf. *offspring*, pl. *descendants* RV.

शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः ।

जम्भयन्तो ऽहिं वृकं रक्षांसि सनेम्य् अस्मद् युयवन् अमीवाः ॥ ७-०३८-०७

śaṁ no bhavantu vājīno háveṣu  
 devātātā mitádravaḥ suarkāḥ  
 jambháyanto áhiṁ vṛkaṁ rákṣāṁsi  
 sánemi asmád yuyavann amīvāḥ 7.038.07

Interpretation:

"May the divine powers bring us blissful peace, *śaṁ no bhavantu vājinaḥ*, when we invoke them, *haveṣu*, which are manifesting the Divine, *devatātā*, moving in a measured pace, *mitadravaḥ*, and shining with knowledge, *svarkāḥ*!

Crushing the Snake and the Wolf and the Rakshasas, *jambhayanto 'hiṁ vṛkaṁ rakṣāṁsi*, may they completely separate us from the Adversary, *asmad yuyavan amīvāḥ*."

Invoking the divine powers and the Python from the bottom of the Inconscient was to bring them to the battlefield, within the soul of Man,

where the divine powers crush the Adversary and anti-divine resistance with all its different varieties, *ahim vṛkaṃ rakṣāṃsi*.

Vocabulary:

mita-dru, mfn. *strong-legged, running well* ib.

su-arka, mfn. *singing or praising beautifully* RV.

jabh/jambh} 1.A., *to snap at* (gen.) RV. x , 86 , 4; Caus. jambhayati, *to crush, destroy* RV. AV. VS.; *opening the jaws wide, snapping at*.

sa-nemi, mfn. *having a felly* (as a wheel) RV. ind. *completely, at all times, always* ib.

वाजे-वाजे ऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः ।

अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर् देवयानैः ॥ ७-०३८-०८

vāje-vāje avata vājino no  
dhāneṣu viprā amṛtā ṛtajñāḥ  
asyā mādхваḥ pibata mādáyadhvam  
tr̥ptā yāta pathíbhīr devayānaiḥ 7.038.08

Interpretation:

"In every divine realization increase us, *vāje-vāje avata naḥ*, O Divine Powers, *vājinaḥ*, in the gaining of wealth, *dhaneṣu*, O Immortal Ecstatic Knowers of the dynamic Truth, *viprā amṛtā ṛtajñāḥ*, drink of this honey, *asya mādхваḥ pibata*, get intoxicated, *mādáyadhvam*, and having become satisfied by it, *tr̥ptāḥ*, move on by the paths of the Gods, *yāta pathibhiḥ devayānaiḥ!*"

And in every such movement of the divine conquest, *vāje-vāje*, increase our being, *avata naḥ*. And in the realisation of the spiritual Wealth (manifestation of the Spirit in matter) you, the powers of the Divine conquest, increase our possessions.

## RV 7.45

ṛṣi: vasiṣṭha maitrāvaruṇi; devatā: savitā: chanda: triṣṭup

आ दे॒वो या॒तु स॒विता॑ सु॒रत्नो॑ ऽन्तरि॑क्षप्रा वह॒मानो॑ अ॒श्वैः ।  
 ह॒स्ते द॒धानो॑ न॒र्या पु॒रूणि॑ नि॒वेशय॑ञ् च प्र॒सुव॑ञ् च भू॒म ॥ ७-०४५-०१  
 उ॒द् अ॒स्य बा॒हू शि॒थिरा॑ बृ॒हन्ता॑ हि॒रण्यया॑ दि॒वो अ॒न्ता॑ अन॒ष्टाम् ।  
 नूनं॑ सो अ॒स्य म॒हिमा॑ प॒निष्ट॑ सू॒रश् चि॒द् अ॒स्मा अ॒नु दा॒द् अ॒पस्या॑म् ॥ ७-०४५-०२  
 स घा॑ नो दे॒वः स॒विता॑ सहा॒वा सा॒विष॑द् वसु॒पति॑र् वसू॒नि ।  
 वि॒श्रय॑माणो अ॒मति॑म् उ॒रूची॑म् म॒र्तभो॑जनम् अ॒ध रा॑सते नः ॥ ७-०४५-०३  
 इ॒मा गि॑रः स॒वितारं॑ सु॒जिह्व॑म् पू॒र्णग॑भस्तिम् ई॒ळते॑ सु॒पाणि॑म् ।  
 चि॒त्रं वयो॑ बृ॒हद् अ॒स्मे द॒धातु॑ यू॒यं पा॑त स्व॒स्तिभिः॑ स॒दा नः॑ ॥ ७-०४५-०४

## Analysis of RV 7.45

आ दे॒वो या॒तु स॒विता॑ सु॒रत्नो॑ ऽन्तरि॑क्षप्रा वह॒मानो॑ अ॒श्वैः ।  
 ह॒स्ते द॒धानो॑ न॒र्या पु॒रूणि॑ नि॒वेशय॑ञ् च प्र॒सुव॑ञ् च भू॒म ॥ ७-०४५-०१

ā devó yātu savitā surátno  
 antarikṣaprā váhamāno áśvaiḥ  
 háste dádhāno náriyā purūṇi  
 niveśayañ ca prasuvāñ ca bhūma 7.045.01

Interpretation:

"May the God Savitar come with his perfect riches, *ā devo yātu savitā suratnaḥ*, filling the space between heaven and earth, *antarikṣaprā*, carried by the steeds, *vahamāno aśvaiḥ*!

And in his hand he holds many a thing of the souls of men, *haste dadhāno naryā purūṇi*, moving the plenty into and out of the Night, *niveśayañ ca prasuvañ ca bhūma*!"

Vocabulary:

bhūman, n. *the earth, world* RV. AV.; *a territory, country, district* ĀśvGr.; *a being* (pl) *the aggregate of all existing things* RV.; m. *abundance, plenty, wealth, opulence, multitude, majority* RV. &c. &c.

antarikṣaprā, mfn. (1. pṛ) , *travelling through the atmosphere* RV.

उद् अस्य बाहू शिथिरा बृहन्ता हिरण्यया दिवो अन्ता अनष्टाम् ।

नूनं सो अस्य महिमा पनिष्ट सूरश्चिद् अस्मा अनु दाद् अपस्याम् ॥ ७-०४५-०२

úd asya bāhū śithirā bṛhantā  
hiranyāyā divó antāṁ anaṣṭām  
nūnaṁ só asya mahimā paniṣṭa  
sūraś cid asmā ānu dād apasyām 7.045.02

Interpretation:

"Upraised his arms, *ud asya bāhū*, soft and vast and golden, *śithirā bṛhantā hiranyayā*, reaching to the end of heaven, *divo antān anaṣṭām*! Now one should admire that greatness of his, *nūnaṁ so asya mahimā paniṣṭa*, for even the Sun yields to him in his action, *sūraś cid asmā anu dād apasyām*."

Vocabulary:

pan, 1 A. panate (pf. -papana, papne, aor. 3. sg. paniṣṭa) , *to be worthy of admiration or to admire* (acc.) RV.  
anudā, *to permit, restore* RV.; *to give way, yield* RV. AV.; *to remit* AV.

स घा नो देवः सविता सहावा साविषद् वसुपतिर् वसूनि ।

विश्रयमाणो अमतिम् उरूचीम् मर्तभोजनम् अध रासते नः ॥ ७-०४५-०३

sá ghā no deváh savitā sahāvā  
ā sāviṣad vāsupatir vāsūni  
viśrayamāṇo amātim urūcīm  
martabhójanam ádha rāsate naḥ 7.045.03

Interpretation:

"Such is our God Savitar, the Lord of Force, *sahavā*, the Lord of Shining wealth, *vasupatiḥ*, he should urge onto us his shining wealth, *āsāviṣad vāsūni*.

Spreading far his great splendor, *viśrayamāṇo amatim urūcīm*, He is bestowing upon us, *adha rāsate naḥ*, the enjoyment which is meant for the mortals [the souls who entered this manifestation], *marta-bhojanam*."

This term *marta-bhojanam*, the enjoyment of/for mortals is indicating specifically that the enjoyment is not for the spirits who did not take the material body, but for those who took a plunge into the Inconscient. This mortal enjoyment, *marta-bhojanam*, is of a special kind, which attracts all the immortals, for only here in the physical body the consciousness of the Lord can be fully manifested. And this attracts all the forces of the Infinite, which makes man in his inner and outer life a field of a constant battle between the gods and the asuras, the powers of light and darkness.

इ॒मा गिरः॑ स॒वितारं॑ सु॒जिह्व॑म् पू॒र्णग॑भस्ति॒म् ईळ॑ते सु॒पाणि॑म् ।

चि॒त्रं वयो॑ बृ॒हद् अ॒स्मे द॒धातु॑ यू॒यं पा॑त स्व॒स्तिभिः॑ स॒दा नः॑ ॥ ७-०४५-०४

imā girah savitāram sujihvām  
pūrṇāgabhastim īlate supāṇīm  
citrām vāyo bṛhād asmé dadhātu  
yūyām pāta suastibhiḥ sādā naḥ 7.045.04

Interpretation:

"These voices, imā girah, are singing (adoring) perfectly to Savitar, *savitāram sujihvam īlate*, whose hands are full of [gifts] and beautiful, *pūrṇāgabhastim supāṇim!* Establish in us your vast power full of light, *citram vayo bṛhad asme dadhātu!* And you, [O Gods], protect us with your blessings, *yūyam pāta svastibhiḥ sādā naḥ.*"

The first line can be also translated as:

'These voices seek with adoration the Creator Savitar, whose Word is Perfect, who is full of Light, with Perfect Arms [reaching out].'

It is by his perfect arms that he should establish in us this luminous and vast power, *citram vayo bṛhad asme dadhātu.*

Vocabulary:

pūrṇāgabhasti, mfn. *one whose arms or hands are full* (of wealth) RV.

gabhasti, m. "fork (?)", *arm, hand* RV. (Naigh. i , 5); *a ray of light, sunbeam* MBh. R. Pañcat. &c.; m. (or f.) du. *the two arms or hands* RV.; mfn. *shining* ("fork-like", double-edged or sharp-edged, pointed?) RV. i , 54, 4.

## Hymns to Surya (RV. 1.50, 1.115, 10.37)

RV 1.50

ṛṣi: praskaṇva kāṇva; devatā: sūrya (11-13 rogaghna upaniṣad);  
chanda: gāyatrī, 10-13 anuṣṭup

उ॒द् उ॒ त्वं॑ जा॒तवे॑दसं॒ दे॒वं॑ वह॒न्ति॑ के॒तवः॑ । दृ॒शे॑ वि॒श्वाय॑ सूर्य॒म् ॥ १-०५०-०१  
अप॑ त्वे॒ ता॒यवो॑ यथा॒ नक्ष॑त्रा॒ यन्त्य॑ अ॒क्तुभिः॑ । सू॒राय॑ वि॒श्वच॑क्ष॒से ॥ १-०५०-०२  
अ॒दृश्र॑म् अ॒स्य के॒तवो॑ वि॒ रश्म॑यो॒ जना॑ः अनु॒ । भ्राज॑न्तो अ॒ग्नयो॑ यथा ॥ १-०५०-०३  
तर॑णि॒र् वि॒श्वदर्श॑तो॒ ज्योति॑ष्कृ॒द् अ॒सि सूर्य॑ । वि॒श्वम् आ॑ भा॒सि रो॑चनम् ॥ १-०५०-०४  
प्र॒त्यङ् दे॒वानां॑ वि॒शः प्र॒त्यङ् उ॒द् ए॒षि मा॑नु॒षान् । प्र॒त्यङ् वि॒श्वं स्वर॑ दृ॒शे ॥ १-०५०-०५  
येना॑ पा॒वक॑ च॒क्षसा॑ भु॒र्यन्तं॑ जना॑ः अनु॒ । त्वं वरु॑ण पश्य॒सि ॥ १-०५०-०६  
वि द्या॑म् ए॒षि रज॑स् पृथ॒व् अहा॑ मि॒मानो॑ अ॒क्तुभिः॑ । पश्य॑न् जन्मा॒नि सूर्य॑ ॥ १-०५०-०७  
सप्त॑ त्वा॒ हरि॑तो॒ रथे॑ वह॒न्ति दे॒व सूर्य॑ । शोचि॑ष्केशं॒ विच॑क्षण ॥ १-०५०-०८  
अयु॑क्त सप्त॒ शुन्ध्यु॑वः सू॒रो रथ॑स्य न॒त्यः । ताभि॑र् याति॒ स्वयु॑क्तिभिः ॥ १-०५०-०९  
उ॒द् वयं॑ तम॒सस् परि॑ ज्योति॒षु पश्य॑न्त उत्तर॒म् ।  
दे॒वं दे॒वत्रा॑ सूर्य॒म् अ॒गन्म॑ ज्योति॒र् उत्त॑मम् ॥ १-०५०-१०

उ॒द्यन् अ॒द्य मि॒त्रम॑ह आ॒रोह॑न् उत्तरं॒ दि॒वम् ।  
हृ॒द्रोग॑म् मम॒ सूर्य॑ हरि॒माणं॑ च नाशय ॥ १-०५०-११  
शु॒केषु॑ मे हरि॒माणं॑ रो॒पणा॑कासु दध्म॒सि ।  
अथो॑ हारि॒द्रवेषु॑ मे हरि॒माणं॑ नि दध्म॒सि ॥ १-०५०-१२  
उ॒द् अ॒गाद् अ॒यम् आ॒दित्यो॑ वि॒श्वेन॑ सह॒सा सह॑ ।  
द्विष॑न्तम् म॒ह्यं रन्ध॑यन् मो॒ अहं॑ द्विष॒ते रध॑म् ॥ १-०५०-१३

### Analysis of RV 1.50

उ॒द उ॒ त्यं जा॒तवे॑दसं दे॒वं वह॑न्ति के॒तवः॑ । दृ॒शे वि॒श्वाय॑ सू॒र्यम् ॥ १-०५०-०१

úd u tyám jātávedasaṃ devám vahanti ketávaḥ  
dṛśé víśvāya sūriyam 1.050.01

#### Interpretation:

"The beams of Consciousness carry the God Jatavedas up: for all to see the Sun!"<sup>35</sup>

For all to see the Sun the beams of the light of Consciousness carry the Divine Power, the Divine Will, Agni, to its summit. The Godhead growing within the material inconscience is carried by the beams of light of Consciousness upward for all to see the all-manifesting Sun.

In this verse the relation between Surya and Agni is brought out in the most poetic way: Agni, the Divine Will, is here to bring all to the Vision of the Sun, the Supermind.

अ॒प॒ त्ये ता॒यवो॑ यथा॒ नक्ष॑त्रा यन्त्य् अ॒क्तुभिः॑ । सू॒राय॑ वि॒श्वच॑क्षसे ॥ १-०५०-०२

ápa tyé tāyávo yathā nákṣatrā yanti aktúbhiḥ  
sūrāya víśvácakṣase 1.050.02

#### Interpretation:

"Away they pass, like thieves, who move in the night: the stars and constellations, for the Sun [to come], who sees All." <sup>36</sup>

It is the image of the evolution of Consciousness, the light which is growing here in the Night of our fallen Self, in the Nature, is compared to the stars on the dark sky. They all will pass when the Sun, the Supramental Manifestation will come, which sees all and all see it.

Sri Aurobindo uses this imagery in its deepest meaning in his *Savitri*. The Voice of the Supreme speaks to Savitri, explaining to her, in the moment of her doubts, the meaning of the Sacrifice, the Work she came to do here, that her personal salvation in this Dark Night is not the purpose of her coming here, but to open 'to Light the eyes (of all) that could not see'; her personal salvation is compared to the 'one shining star' in the Inconscient's realm, or 'one door in the Ignorance opened upon light', but she is 'the day-bringer':

If for thy own sake only thou hast come,  
An immortal spirit into the mortal's world,

<sup>35</sup> Griffith: 'His bright rays bear him up aloft, the God who knoweth all that lives, Surya, that all may look on him.'

<sup>36</sup> Griffith: 'The constellations pass away, like thieves, together with their beams, Before the all-beholding Sun'



**To found thy luminous kingdom in God's dark,  
In the Inconscient's realm one shining star,  
One door in the Ignorance opened upon light,  
Why hadst thou any need to come at all?**

Thou hast come down into a struggling world  
To aid a blind and suffering mortal race,  
To open to Light the eyes that could not see,  
To bring down bliss into the heart of grief,  
To make thy life a bridge twixt earth and heaven;  
If thou wouldst save the toiling universe,  
The vast universal suffering feel as thine:  
Thou must bear the sorrow that thou claimst to heal;  
The day-bringer must walk in darkest night.<sup>37</sup>

Aswapati is also compared with the star in the mindless Night, awaiting the arrival of the Dawn, who in the Veda is the beloved of the Sun, being followed with love by Him into the realms of the material manifestation (RV 1.115.2):

As shines a solitary witness star  
That burns apart, Light's lonely sentinel,  
In the drift and teeming of a mindless Night,  
A single thinker in an aimless world  
Awaiting some tremendous dawn of God,  
He saw the purpose in the works of Time.  
Even in that aimlessness a work was done  
Pregnant with magic will and change divine.<sup>38</sup>

The Night is pregnant with the light of her twin-sister Dawn, the image often used in the Rigveda and also in *Savitri* by Sri Aurobindo:

Numberless the stars swam on their shadowy field (*the stars are the souls*)  
Describing in the gloom the ways of light.  
Then while they skirted yet the southward verge, (*dakṣiṇa-yāna*)  
Lost in the halo of her musing brows  
Night, splendid with the moon dreaming in heaven  
In silver peace, possessed her luminous reign.  
She brooded through her stillness on a thought  
Deep-guarded by her mystic folds of light,  
And in her bosom nursed a greater dawn.<sup>39</sup>

Vocabulary:

tāyu, m. = (st-), a thief RV. i, iv-vii.

<sup>37</sup> Volume: 33-34 [CWSA] (*Savitri -- A Legend and a Symbol*), Page: 536

<sup>38</sup> Volume: 33-34 [CWSA] (*Savitri -- A Legend and a Symbol*), Page: 137

<sup>39</sup> Volume: 33-34 [CWSA] (*Savitri -- A Legend and a Symbol*), Page: 724

अदृ॒श्रम् अस्य॑ के॒तवो॑ वि रश्मयो॑ जना॑ः अनु॑ । भ्राजन्तो॑ अ॒ग्नयो॑ यथा ॥ १-०५०-०३

ádṛśram asya ketávo ví raśmáyo jánāṃ ánu  
bhrājanto agnáyo yathā 1.050.03

Interpretation:

"The beams of Consciousness are seen, the rays spreading wide over all those (or following all) who are born here in the body, like the blazing flames of Agni."<sup>40</sup>

तरा॑णि॒ विश्व॑दर्शतो॑ ज्योतिष्कृ॑द् अ॒सि सूर्य॑ । विश्व॑म् आ भ्रा॑सि रोचनम् ॥ १-०५०-०४

tarāṇir viśvadarśato jyotiṣkṛd asi sūriya  
viśvam ā bhāsi rocanām 1.050.04

Interpretation:

"You are swift, O Surya, Seeing All, Maker of Light! Illumining all luminous region from above!"<sup>41</sup>

Moving through all, Seeing All, The Creator of Light, you are, O Surya, all luminous realm, *viśvam rocanam*, you come to illumine here, *ā bhāsi!*"

How can Surya illumine luminous realm?

The Overmental plane is a luminous realm, *rocana*, there are actually three of them, *trī rocanā*, Overmind Gnosis, Overmind, and Intuition. Here they are mentioned as one realm of light, which Surya comes to illumine, for he is a creator of light, *jyotiṣkṛt*, and the seer of the Universe, *viśvadarśataḥ*.

Sri Aurobindo in Savitri describes how far the world of the Supramental Truth is from the luminous world of the Overmind:

The radiant world of the everlasting Truth  
Glimmered like a faint star bordering the night  
Above the golden Overmind's shimmering ridge.<sup>42</sup>

So when the Supramental Sun descends into the golden Overmind it illumines it with its all-creating light of Knowledge.

Vocabulary:

taraṇi, mfn. *moving forwards* (as the sun &c.), *quick, untired, energetic* RV. AV. xiii , 2 , 4 and 36; *carrying over, saving, helping , benevolent* RV. TBr. ii , 7 , 13 , 2; m. *the sun* KapS. iii , 13 BhP. v , viii , x Rājat. ŚārṅgP.

<sup>40</sup> Griffith: 'His herald rays are seen afar refulgent o'er the world of men, Like flames of fire that burn and blaze.'

<sup>41</sup> Griffith: 'Swift and all beautiful art thou, O Surya, maker of the light, Illuming all the radiant realm.'

<sup>42</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 41

प्रत्यङ् देवानां विशः प्रत्यङ् उद् एषि मानुषान् । प्रत्यङ् विश्वं स्वरं दृशे ॥ १-०५०-०५

pratyān devānāṃ víśaḥ pratyānn úd eṣi mānuṣān  
pratyān víśvaṃ súvar dṛśé 1.050.05

Interpretation:

"For both: gods and men, you rise above, for All to see Svar."<sup>43</sup>

The Supramental Sun is rising for all to see the luminous realms of Svar, for it is here in the manifestation that we could see these luminous realms illumined by the Sun. Svar itself is only a reflected light, as it were, it shines with the light of the Supramental Sun (KathaUp: *pratibhāti...*).

The Sun is facing, *pratyak*, both men, *mānuṣān*, and gods, *devānāṃ víśaḥ*, for it is coming from behind of both of them.

Vocabulary:

pratyāñc, mfn. *turned towards*, *facing* (acc.) RV. AV. VS.; *coming* (opp. to *arvāñc*, 'going') RV.; *being or coming from behind, turning the back, averted*, *moving in an opposite direction* ib. Br.; *turned back or inward, inner, interior* Prab. BhP. Vedāntas.

येना पावक चक्षसा भुरण्यन्तं जनां अनु । त्वं वरुण पश्यसि ॥ १-०५०-०६

yénā pavāka cākṣasā bhuṛaṇyāntaṃ jānāṃ ānu  
tuvāṃ varuṇa páśyasi 1.050.06

Interpretation:

"The eye, O Purifier, by which you see all men engaged in the sacrificial work, O Varuna,"<sup>44</sup>

It is through the Sun as the Vision of Supramental plane that Varuṇa, the Lord of the vastness of the Divine Being, Sat, can know what the toiling human race is doing. Seeing their work, or Sacrifice, he purifies them to be fit for the embodiment of a higher consciousness, manifesting the diviner existence.

Vocabulary:

bhuṛaṇya, Nom P. -yati, *to be active or restless, stir* RV.; *to stir* (trans.) , *agitate* (a liquid) ib.

<sup>43</sup> Griffith: 'Thou goest to the hosts of Gods, thou comest hither to mankind, Hither all light to be beheld.'

<sup>44</sup> Griffith: 'With that same eye of thine wherewith thou lookest brilliant Varuna, Upon the busy race of men,'

वि॒ द्याम् ए॒षि र॒जस् पृ॒थ्व् अ॒हा मि॒मानो अ॒क्तुभिः॑ । पश्य॑ज् जन्मानि सूर्य ॥ १-०५०-०७

ví dyām eṣi rájas pṛthú áhā mímāno aktúbhiḥ  
páśyañ jánmāni sūriya 1.050.07

Interpretation:

"[By that] you move through Heaven and wide Space measuring our days by the nights. Seeing all those who are born here, O Sun!"<sup>45</sup>

You come and diffuse your light into the shining heaven, *vi dyām eṣi*, and into the vast space of the Vital and Physical Consciousness, *rajas pṛthu*! Measuring our days by the nights, *ahā mímāno aktubhiḥ*, you see all the births taking place here. It is a description of how Varuṇa can see the toiling men on earth, by the light of the Sun spreading into the triple lower hemisphere by which he can see all in detail.

सप्त॑ त्वा॒ हरि॒तो रथे॑ वह॒न्ति दे॒व सूर्य॑ । शोचि॑ष्केशं विचक्षण ॥ १-०५०-०८

saptá tvā haríto ráthe váhanti deva sūriya  
śocíṣkeśaṃ vicakṣaṇa 1.050.08

Interpretation:

"And seven Horses, O Surya, carry you all over, with your golden flaming hair, in your chariot, O God, seeing wide!"<sup>46</sup>  
Seven are the horses of Surya, symbolizing the seven powers of Consciousness carrying it all over.

अयु॑क्त सप्त शु॒न्ध्युवः॑ सू॒रो रथ॑स्य नप्त्यः । ताभि॑र् याति स्वयुक्तिभिः ॥ १-०५०-०९

áyukta saptá śundhyúvaḥ sūro ráthasya naptíyaḥ  
tābhir yāti sváyuktibhiḥ 1.050.09

Interpretation:

"The Sun has yoked his bright Seven, the daughters (hands or fingers) of the Car! By which he moves, for they are well connected to him!"<sup>47</sup>

These seven horses are part of his power, they are the extensions of his own self, as it were, of rather of his Car, which elsewhere is referred to as

<sup>45</sup> Griffith: 'Traversing sky and wide mid-air, thou metest with thy beams our days, Sun, seeing all things that have birth.'

<sup>46</sup> Griffith: 'Seven Bay Steeds harnessed to thy car bear thee, O thou farseeing One, God, Surya, with the radiant hair.'

<sup>47</sup> Griffith: 'Surya hath yoked the pure bright Seven, the daughters of the car; with these, His own dear team, he goeth forth.'

viśvarūpa, of the form of the Universe. These seven horses are the part of Universal manifestation.

Vocabulary:

śundhyu, or mfn. *pure, bright, radiant, beautiful*

napāt, (f.tī) RV. AV. (ix , 1 , 3 nom. -tis) *daughter, granddaughter* (pl. often fig. 'the fingers, hands' &c. )

उद् वयं तमसस् परि ज्योतिष पश्यन्त उत्तरम् ।

देवं देवत्रा सूर्यम् अगन्म ज्योतिर् उत्तमम् ॥ १-०५०-१०

úd vayám támasas pári jyótiṣ páśyanta úttaram  
devám devatrā sūriyam áganma jyótir uttamám 1.050.10

Interpretation:

"Above the Darkness, seeing the higher Light, we've come to Surya, God among the Gods, the Light Supreme."<sup>48</sup>

Above the hemisphere of Darkness we see the Higher Light, encompassing it; but when we come to Surya, the Divine among the Gods, we arrive at the Highest light.

This is a definition of the two transcendences, over the darkness, the world of Svar, and over the Svar world the light of the Sun. The world of Svar is the world of the Ray of the Sun, and above it there is the Sun, the Supreme Light.

उद्यन् अद्य मित्रमह आरोहन् उत्तरं दिवम् ।

हृद्रोगम् मम सूर्य हरिमाणं च नाशय ॥ १-०५०-११

udyánn adyá mitramaha āróhann úttarām dívam  
hṛdrogám máma sūriya harimāṇam ca nāśaya 1.050.11

Interpretation:

"Rising today, o Surya, with the greatness of Mitra, to the higher Heaven, destroy the disease of my heart and this yellow coloring."<sup>49</sup>

Vocabulary:

mitramahas, mfn. (perhaps) *having plenty of friends, rich in friends* RV.

hariman, m. *yellow colour, yellowness* (as a disease), *jaundice* RV. AV.

<sup>48</sup> Griffith: 'Looking upon the loftier light above the darkness we have come To Surya, God among the Gods, the light that is most excellent.'

<sup>49</sup> Griffith: 'Rising this day, O rich in friends, ascending to the loftier heaven, Surya remove my heart's disease, take from me this my yellow hue.'

शुकेषु मे हरिमाणं रोपणाकासु दध्मसि ।

अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि ॥ १-०५०-१२

śúkeṣu me harimāṇaṃ ropaṇākāsu dadhmasi  
átho hāridravéṣu me harimāṇaṃ ní dadhmasi 1.050.12

Interpretation:

"We put this yellowness of mine into the bright ones and the birds which have yellowness, my yellowness we fully put onto them." <sup>50</sup>

Vocabulary:

śuka, m. (prob. fr. śuc, and orig. 'the bright one') a parrot RV. &c. &c.;  
N. of a son of Vyāsa (narrator of the Bhāgavata-Purāṇa to king Parikshit) MBh. Pur.

hāridrava, m. (fr. hari-dru) a kind of yellow bird RV. AV.

ropaṇākā, f. a kind of bird RV. AV. (Sāy. "a thrush" = śārikā).

उद् अगाद् अयम् आदित्यो विश्वेन सहसा सह ।

द्विषन्तम् मह्यं रन्धयन् मो अहं द्विषते रधम् ॥ १-०५०-१३

úd agād ayám ādityó víśvena sāhasā sahá  
dviṣántam máhyaṃ randháyan mó ahám dviṣaté radham 1.050.13

"The Aditya rose up with all his Power, delivering me from the hater, not hater from me! (Destroying enemy for me, not me for enemy!)" <sup>51</sup>  
If we look deeper into the meaning of the last verse, we will find that the choice of words has its meaning: *dviṣ*, or *dviṣat* the enemy, lit. 'dualiser', and therefore 'hater'. Root *randh*, *rādh*, to dominate and subject, which may be translated then as: "bring dualiser into my subjection and not me into his". The topic often mentioned in the Veda, especially in relation with Agni, cf.: *abhi syāma pṛtsutīr martiyānām*. "may we overcome the oppressions of the mortals". RV 5.4.1 etc.

Vocabulary:

randh cl. 4. P. to become subject to (dat.), be subdued or overthrown, succumb RV. AV.; to be completed or matured MW.; (cf. *rādh*) to bring into subjection, subdue RV.; to deliver into the hand of (dat.) ib.; Caus. randhayati (Ved. also -te; aor. *rīradhat* RV.; ararandhat Gr.), to make subject, deliver over to (dat.) RV. AV.  
dviṣat mfn. (p. Pres. of *dviṣ*) hating or detesting, hostile, unfriendly, foe, enemy (with acc. or gen. Pāṇ. 2-3, 69 Vārtt. 5 Pat.) ŚBr. Mn. MBh. &c.

<sup>50</sup> Griffith: 'To parrots and to starlings let us give away my yellowness, Or this my yellowness let us transfer to Haritala trees.'

<sup>51</sup> Griffith: "With all his conquering vigour this Aditya hath gone up on high, Giving my foe into mine hand: let me not be my foeman's prey."

RV. 1.115, ṛṣi: kutsa āṅgirasah, devatā: sūrya, chandaḥ: triṣṭup

चित्रं देवानाम् उद् अगाद् अनीकं चक्षुर् मित्रस्य वरुणस्याग्नेः ।  
 आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस् तस्थुषश् च ॥ १-११५-०१  
 सूर्यो देवीम् उषसं रोचमानाम् मर्यो न योषाम् अभ्य एति पश्चात् ।  
 यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ १-११५-०२  
 भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।  
 नमस्यन्तो दिव आ पृष्ठम् अस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥ १-११५-०३  
 तत् सूर्यस्य देवत्वं तन् महित्वम् मध्या कर्तोर् विततं सं जभार ।  
 यदेद् अयुक्त हरितः सधस्थाद् आद् रात्री वासस् तनुते सिमस्मै ॥ १-११५-०४  
 तन् मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्यौर उपस्थे ।  
 अनन्तम् अन्यद् रुशद् अस्य पाजः कृष्णम् अन्यद् धरितः सम् भरन्ति ॥ १-११५-०५  
 अद्या देवा उदिता सूर्यस्य निर अँहसः पिपृता निर अवद्यात् ।  
 तन् नो मित्रो वरुणो मामहन्ताम् अदितिः सिन्धुः पृथिवी उत द्यौः ॥ १-११५-०६

### Analysis of RV 1.115

चित्रं देवानाम् उद् अगाद् अनीकं चक्षुर् मित्रस्य वरुणस्याग्नेः ।  
 आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस् तस्थुषश् च ॥ १-११५-०१

citrām devānām úd agād ānikam cākṣur mitrāsya varuṇasya agnēḥ  
 āprā dyāvāpṛthivī antārikṣam sūrya ātmā jāgatas tasthúṣaś ca 1.115.01

### Interpretation:

"The power, anīkam, fully conscious citram, of all the Gods has risen! The Eye of Consciousness Supreme, of Being and of Will! Filling the Earth and Heaven and the Air, the Sun, the Self of all that moves and moves not."<sup>52</sup>

<sup>52</sup> Griffith's translation: "The brilliant presence of the Gods hath risen, the eye of Mitra, Varuna and Agni. The soul of all that moveth not or moveth, the Sun hath filled the air and earth and heaven."

It is the Self of all that moves and moves not, ātman, which is a direct and ultimate definition for the Supramental Manifestation.

Nowhere Savitar is called the Self of all, he is the lord of all that moves and moves not, but not the self, see RV 4.53.6:

*bṛhátsumnaḥ prasavītā nivésano jágataḥ sthātúr ubháyasya yó vaśí*

It is only Sūrya, the Supramental in its substance, consciousness and power is called the Self of All. The word ātman means not only the soul but also the being, the body, actually all the bodies: physical, vital, mental, supramental and transcendental are one Atman.

सूर्यो देवीम् उषसं रोचमानाम् मर्यो न योषाम् अभ्य एति पश्चात् ।

यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ १-११५-०२

sūryo devīm uṣasaṃ rócamaṇām máryo ná yóṣām abhí eti paścāt  
yātrā náro devayānto yugāni vitanvaté prāti bhadráya bhadram 1.115.02

#### Interpretation:

"The Sun follows after the Dawn, *sūrya uṣasaṃ abhyeti paścāt*, resplendent Goddess, *devīm*, as a boy follows a lady, *máryo na yóṣām*, where the heroic souls [of men struggling], *yātrā naraḥ*, seeking after the divine manifestation in time, *devayantaḥ yugāni*, spread the Blissful for the Blissful, *vitanvate prāti bhadráya bhadram!*"<sup>53</sup>

The second half of the verse, *yātrā náro devayānto yugāni*, can be translated differently:

"Where the heroic souls of Man divinize the ages (or even their yokes)." The word *yuga* has several meanings 'a cycle of time', 'a yoke', something which is yoking the soul to manifestation, 'a generation'. That yoke is to be divinized. The very yoke which is binding the soul to the world in its triple existence, this triple cord of bondage must be divinized.

So the Sun is following the Dawn there where the divine souls of heroic men are sacrificing or spreading the Blissful wide in Time and Space for the sake of the Blissful.<sup>54</sup> It is the Dawn who brings Him there, she is rocamānā, shining with his supramental light of the rocanā, and he follows her, like a young man goes after a beautiful maiden to realize all his desires in manifestation.

#### Vocabulary:

yuga, n. a yoke , team (exceptionally m.) RV. &c. &c.; (ifc. f. ā) , a pair , couple , brace MBh. &c. (also with mānuṣa or manuṣya) a race of men, generation (exceptionally m.) RV. &c. &c.; a period or astronomical cycle of 5 (rarely 6) years, a lustrum (esp. in the cycle of Jupiter) MBh. Var. Suśr.; an age of the world, long mundane period of years (of which there are four , viz. 1. Kṛta or

53 Griffith's translation: "Like as a young man followeth a maiden, so doth the Sun the Dawn, refulgent Goddess: Where pious men extend their generations, before the Auspicious One for happy fortune."

<sup>54</sup> In the hymn to Viśvakarman it is said: svadhāvaḥ/ svayám yajasva tanúvaṃ vṛdhānáḥ// RV 10.81.5



Satya, 2. Treta, 3. Dvāpara , 4. Kali , of which the first three have already elapsed, while the Kali, which began at midnight between the 17th and 18th of Feb. 3102 B.C. [O. S.] , is that in which we live; the duration of each is said to be respectively 1 ,728 ,000 , 1 ,296 ,000 , 864 ,000 , and 432 ,000 years of men, the descending numbers representing a similar physical and moral deterioration of men in each age; the four Yugas comprise an aggregate of 4 ,320 ,000 years and constitute a " great Yuga " or Mahā-yuga ; cf. IW. 178) AV. &c. &c.

भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।

नमस्यन्तो दिव आ पृष्ठम् अस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥ १-११५-०३

bhadrā áśvā harítaḥ sūriyasya citrā étagvā anumādiyāsaḥ  
namasyānto divā ā pṛsthám asthuḥ pári dyāvāpṛthiví yanti sadyāḥ 1.115.03

Interpretation:

"Blissful are the powers-horses of the Sun, bright in consciousness, with brilliant powers, they should be all successfully welcomed [here]! For these, bearing our prayers, ascended to the top of Heaven, and in a moment they spread all over Heaven and Earth."<sup>55</sup>

So these are the all mighty powers of the Sun, for in a moment they can occupy all Heaven and Earth. They have to be welcomed here by the soul of man, all but in a successive way, one after the other.

What are these powers, and why are they symbolized by Horses, aśvāḥ? Power is a movement of being; so, when being moves it is being perceived or rather experienced as power. So these movements of the Supramental Being can in a second occupy the whole Universe, for they are true in full dynamic capacity of all possible and impossible movements of the Being. The manifestation is nothing but their own projection, it is within them, as it were, therefore in a moment they can occupy the whole space of Heaven and Earth, pári dyāvāpṛthiví yanti sadyāḥ.

Vocabulary:

etagva, mfn. of *variegated colour, shining* (said of horses) RV. i , 115, 3; vii, 70 , 2; viii , 70 , 7.

eta, '*rushing*', '*darting*' of a *variegated colour, varying the colour, shining, brilliant* RV. AV. TS. VS. &c.

anumādyā, *to be praised in succession, to be granted with acclamation or praise* RV. AV.

anu-mad, *to rejoice over, to gladden , to praise* RV. &c.

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55 Griffith's translation: "Auspicious are the Sun's Bay-coloured Horses, bright, changing hues, meet for our shouts of triumph. Bearing our prayers, the sky's ridge have they mounted, and in a moment speed round earth and heaven."

तत् सूर्यस्य देवत्वं तन् महित्वम् मध्या कर्तोर् विततं सं जभार ।  
यदेद् अयुक्त हरितः सधस्थाद् आद् रात्री वासस् तनुते सिमस्मै ॥ १-११५-०४

tát sūryasya devatvām tán mahitvām madhyā kártoṛ vītataṁ sám jabhāra  
yadéd áyukta harítaḥ sadhásthād ād rátrī vāsas tanute simásmai 1.115.04

Interpretation:

"And that is indeed his Divinity and that is his Greatness: the work half done, which was widely spread out, he has taken now fully. When He has yoked his horses to work from their [unyoked] common places, then the Night spreads out her garments onto him!" <sup>56</sup>

And this is indeed his Greatness and his Divinity, the work which was spread and half finished he indeed takes it all to accomplish. So when he yokes his forces to do the work here, the movements of his supramental being in its multitude, then the Night spreads her enveloping garments to cloth or to house them in, which is the vision of manifestation of the Divine here in the lower hemisphere.

This verse differs from the similar verse in the Hymn, 2.38 to Savitar, where the Night is re-weaving all that Savitar has spread, similarly the word vitatam is used, finishing his half done work anew. Here it is said that this half finished work the Sun bears fully, sam jabhara. Though Griffith cannot somehow believe it, and translates 'he hath withdrawn that spread o'er work unfinished', following the suggestions from the hymn to Savitar 2.38.

It may also explain another statement from the hymn to the Dawn, where she is asked to hurry with her evolutionary work, for when Surya comes and the work is still unfinished, he may burn all like thieves and robbers.

"Do not delay your sacrificial work", *mā ciram tanuthā apaḥ* - says the Rishi to the Dawn, - "do not let the Sun burn you with his flame as if you are a thief and an enemy!" *net tvā stenaṁ yathā ripuṁ tapāti sūro arciṣā*.<sup>57</sup> The Sun is a symbol of the Supramental manifestation. If it comes before the Dawn has finished her evolutionary preparatory work, bringing down the light of the Sun and establishing it in the darkness,

<sup>56</sup> Griffith's translation: "This is the Godhead, this might of Surya: he hath withdrawn what spread o'er work unfinished. When he hath loosed his Horses from their station, straight over all Night spreadeth out her garment."

<sup>57</sup> RV 5.79.9. Sri Aurobindo translates this passage differently but implying the same meaning: "Break forth into light, O daughter of heaven! And spin not out too long the work. For thee thy sun afflicts not with his burning ray as he afflicts the foe and the thief." In the footnote Sri Aurobindo says: "The labour towards the being of the Truth is long and tedious, because the powers of darkness and division, the lower powers of our being, seize on and appropriate, keep idle or misuse the gains of the knowledge. They are not bearers of the sacrifice, but its spoilers; they are hurt by the full ray of the sun. But this Dawn of knowledge can bear the full illumination and bring to a rapid conclusion the great work."

gradually transforming it into the substance of light, then the Supramental light, symbolized by the Sun, would simply burn it down, destroying this creation, which is unprepared to receive the full force of that light. It is interesting to note that the word thief, *stena*, is used in this context. Stena is one who lives for himself: having come into this creation to do the sacrificial work, that is for the Divine growth in the Manifestation, he changed and started to live for himself alone and his own enjoyment, his own knowledge, and his own power.<sup>58</sup> Stena,<sup>59</sup> according to Vedic psychology, is the one who does not sacrifice, who takes the Divine light and support for granted, with no gratitude and no giving back. The Panis, the traffickers and traders, are also called thieves and robbers. They steal the Divine light and treasures, store them in the cave of the Subconscious, but do not use them for the Divine purpose, which is the welfare of all. So when the time of the Sun, the supramental manifestation, comes and the Sun, the Divine Eye, sees that the bearers of light are not ready to receive and use the Immortal Power, it will treat them as thieves and robbers.

vyuccha duhitar divo mā ciram tanuthā apaḥ net tvā stenam yathā ripuṃ  
tapāti sūro arciṣā sujāte aśvasūnṛte

*"Shine wide, O Daughter of Heaven, **do not delay your work.** Let not Sun with his flame burn you down, as if it was a thief, or enemy.<sup>60</sup> O maiden of a perfect Birth, O Mistress of Power of happy Truth!"*

etāvad ved uṣas tvam bhūyo vā dātum arhasi/  
yā stotr̥bhyo vibhāvāry ucchantī na pramīyase sujāte aśvasūnṛte

*"This much and more you should give, O Dawn, to those who affirm you in their prayers, O Luminous Lady shining wide, you are not diminished, O maiden of the perfect Birth, O Mistress of Power of happy Truth!"<sup>61</sup>*

Similarly to this passage in *Savitri* the Voice of the Supreme warns Ashvapati not to invoke the immeasurable descent of the Supreme into the earthly frame of man, who is too weak to receive it. Therefore he has to be patient, and entrust all work to the Divine Mother, for she is the all-seeing Power and knows how to slowly hew her way through this resistance.

"I am the Mystery beyond reach of mind,

<sup>58</sup> "There is no greater sin than selfishness", says Sri Aurobindo in his Aphorisms.

<sup>59</sup> BhG 4.... "The one who cooks for himself alone is a thief", says the Gita, meaning that the heavenly Soma, coming down here from heaven, is not shared with the whole, though it was given for the whole of creation.

<sup>60</sup> The aim of terrestrial evolution: if the Sun comes and the work of Evolution is not done, then He will burn everyone as if they were an adversary.

<sup>61</sup> RV 5.79.8-10. It is another interesting thought of the evolutionary function of the Dawn; she shines and gradually transforms the Darkness, but unlike the Sun's her light does not destroy the manifestation.

I am the goal of the travail of the suns;  
 My fire and sweetness are the cause of life.  
 But too immense my danger and my joy.  
**Awake not the immeasurable descent,**  
 Speak not my secret name to hostile Time;  
**Man is too weak to bear the Infinite's weight.**  
**Truth born too soon might break the imperfect earth.**  
 Leave the all-seeing Power to hew its way:  
 In thy single vast achievement reign apart  
 Helping the world with thy great lonely days."<sup>62</sup>

In *The Essays on the Gita* Sri Aurobindo explains the psychological concept of the thief in the Vedic perspective of the Sacrifice:  
 "But the individual being begins with ignorance and persists long in ignorance. Acutely conscious of himself he sees the ego as the cause and whole meaning of life and not the Divine. He sees himself as the doer of works and does not see that all the workings of existence including his own internal and external activities are the workings of one universal Nature and nothing else. He sees himself as the enjoyer of works and imagines that for him all exists and him Nature ought to satisfy and obey his personal will; he does not see that she is not at all concerned with satisfying him or at all careful of his will, but obeys a higher universal will and seeks to satisfy a Godhead who transcends her and her works and creations; his finite being, his will and his satisfactions are hers and not his, and she offers them at every moment as a sacrifice to the Divine of whose purpose in her she makes all this the covert instrumentation. Because of this ignorance whose seal is egoism, the creature ignores the law of sacrifice and seeks to take all he can for himself and gives only what Nature by her internal and external compulsion forces him to give. He can really take nothing except what she allows him to receive as his portion, what the divine Powers within her yield to his desire. The egoistic soul in a world of sacrifice is as if a thief or robber who takes what these Powers bring to him and has no mind to give in return. He misses the true meaning of life and, since he does not use life and works for the enlargement and elevation of his being through sacrifice, he lives in vain."<sup>63</sup>

Vocabulary:

sadhastha, mfn. 'standing together', present RV. AV.; n. 'place where people stand together', place of meeting, any place, spot, abode, home, region, world ib. VS. sambhr, P. Ā. -bharati, -te (Ved. pf. -jabhāra), to draw together, roll or fold up RV. i , 115 , 4 (Ā); to close (the jaws) ib. x , 79 , 1; to bring together, gather, collect, unite, compose, arrange, prepare, make ready, procure (materials or ingredients of any kind, esp. for a sacrifice; with sam-bhārān-, to collect all requisites, prepare what is necessary) RV. &c. &c.; to pay back MaitrS.; to maintain, cherish R.; to offer, present MW.

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<sup>62</sup> Savitri, p.335

<sup>63</sup> Essays on the Gita, p.126

तन् मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्यौर उपस्थे ।

अनन्तम् अन्यद् रुशद् अस्य पाजः कृष्णम् अन्यद् धरितः सम् भरन्ति ॥ १-११५-०५

tán mitráśya váruṇasyābhicákṣe sūryo rūpāṃ kṛṇute dyór upásthe  
anantám anyád rúśad asya pájaḥ kṛṣṇám anyád dharítaḥ sám bharanti  
1.115.05

Interpretation:

"To see That of Mitra and of Varuna the Sun makes [out of] himself a form in the lap of Heaven.

Infinite is his power shining on the one hand and dark on the other, which his powers-horses bear fully."<sup>64</sup>

Again the word sam bharanti is used, bearing absolutely, but now it is his horses, powers that bear fully his Infinite Force, anantam asya pájas, which is shining and dark, anyad ruśad, kṛṣṇam anyad.

अद्या देवा उदिता सूर्यस्य निरु अहसः पिपृता निरु अवद्यात् ।

तन् नो मित्रो वरुणो मामहन्ताम् अदितिः सिन्धुः पृथिवी उत द्यौः ॥ १-११५-०६

adyā devā úditā sūriyasya nír aṃhasaḥ pipṛtā nír avadyāt  
tán no mitró váruṇo māmahantām áditiḥ síndhuḥ pṛthiví utá dyaúḥ 1.115.06

Interpretation:

"Today, O Gods, in the time of rising of the Sun, save us from Narrowness of the Dark Abyss and from that which should not be spoken/expressed in us.

May Mitra, Varuna, Aditi, Ocean, Earth and Heaven grant us That!"<sup>65</sup>

It is interesting that all the gods should protect and grant us That in the time of the rising of the Sun, but not the Sun itself should grant or protect us. It seems not to have such a function.

64 Griffith's translation: "In the sky's lap the Sun this form assumeth that Varuna and Mitra may behold it. His Bay Steeds well maintain his power eternal, at one time bright and darksome at another."

65 Griffith's translation: "This day, O Gods, while Surya is ascending, deliver us from trouble and dishonour. This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven."

## RV 10.37

ṛṣi: abhitapā saurya; devatā: sūrya; chanda: jagatī, 10 triṣṭup

नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तद् ऋतं सपर्यत ।

दूरेदृशे देवजाताय केतवे दिवस् पुत्राय सूर्याय शंसत ॥ १०-०३७-०१

सा मा सत्योक्तिः परि पातु विश्वतो द्यावा च यत्र ततनन् अहानि च ।

विश्वम् अन्यन् नि विशते यद् एजति विश्वाहापो विश्वाहोद् एति सूर्यः ॥ १०-०३७-०२

न ते अदेवः प्रदिवो नि वासते यद् एतशेभिः पतरै रथर्यसि ।

प्राचीनम् अन्यद् अनु वर्तते रज उद् अन्येन ज्योतिषा यासि सूर्य ॥ १०-०३७-०३

येन सूर्य ज्योतिषा बाधसे तमो जगच् च विश्वम् उदियर्षि भानुना ।

तेनास्मद् विश्वाम् अनिराम् अनाहुतिम् अपामीवाम् अप दुष्वप्यं सुव ॥ १०-०३७-०४

विश्वस्य हि प्रेषितो रक्षसि व्रतम् अहेळ्यन् उच्चरसि स्वधा अनु ।

यद् अद्य त्वा सूर्योपब्रवामहै तं नो देवा अनु मँसीरत क्रतुम् ॥ १०-०३७-०५

तं नो द्यावापृथिवी तन् न आप इन्द्रः शृण्वन्तु मरुतो हवं वचः ।

मा शूने भूम सूर्यस्य संदृशि भद्रं जीवन्तो जरणाम् अशीमहि ॥ १०-०३७-०६

विश्वाहा त्वा सुमनसः सुचक्षसः प्रजावन्तो अनमीवा अनागसः ।

उद्यन्तं त्वा मित्रमहो दिवे-दिवे ज्योग् जीवाः प्रति पश्येम सूर्य ॥ १०-०३७-०७

महि ज्योतिर् विश्रतं त्वा विचक्षण भास्वन्तं चक्षुषे-चक्षुषे मयः ।

आरोहन्तम् बृहतः पाजसस् परि वयं जीवाः प्रति पश्येम सूर्य ॥ १०-०३७-०८

यस्य ते विश्वा भुवनानि केतुना प्र चेरते नि च विशन्ते अक्तुभिः ।

अनागास्त्वेन हरिकेश सूर्याह्वाहा नो वस्यसा-वस्यसोद् इहि ॥ १०-०३७-०९

शं नो भव चक्षसा शं नो अह्वा शम् भानुना शं हिमा शं घृणेन ।

यथा शम् अध्वज् छम् असद् दुरोणे तत् सूर्य द्रविणं धेहि चित्रम् ॥ १०-०३७-१०

अस्माकं देवा उभयाय जन्मने शर्म यच्छत द्विपदे चतुष्पदे ।

अदत् पिबद् ऊर्जयमानम् आशितं तद् अस्मे शं योर् अरपो दधातन ॥ १०-०३७-११

यद् वो देवाश् चकृम जिह्वया गुरु मनसो वा प्रयुती देवहेळनम् ।

अ॒रा॒वा॒ यो॒ नो॒ अ॒भि॒ दु॒च्छु॒ना॒य॒ते॒ तस्मि॒न् तद् ए॒नो॒ वस॒वो॒ नि॒ धे॒त॒न ॥ १०-०३७-१२

### Analysis of RV 10.37

नमो॑ मि॒त्रस्य॑ वरु॒णस्य॑ चक्ष॒से॒ महो॑ दे॒वाय॑ तद् ऋ॒तं स॒प॒र्य॒त ।  
दू॒रे॒दृ॒शे॒ दे॒वजा॑ताय॒ के॒त॒वे॒ दि॒वस् पु॒त्राय॑ सू॒र्याय॑ शंस॒त ॥ १०-०३७-०१

námo mitráśya várūṇasya cákṣase  
mahó devāya tād ṛtaṁ saparyata  
dūredṛśe devājātāya ketāve  
divás putrāya sūriyāya śaṁsata 10.037.01

1

Do homage unto Varuna's and Mitra's Eye: offer this solemn worship to the Mighty God, Who seeth far away, the Ensign, born of Gods. Sing praises unto Surya, to the Son of Dyaus.

### Interpretation:

"Surrender to the Vision of the Supreme Consciousness and Being, to the God of the Vastness, whom you are seeking with adoration as That Truth manifested here! To him who sees far, who is the Sight of Consciousness Supreme, born of the Divine, the Son of Luminous Heaven, to Surya you surrender your consciousness."

Sūrya is called in this verse the son of Heaven, *divas putra*. In this sense the Heaven, *dyauh*, is the highest level of transcendental Sat-Cit-Ānanda, of which the Sun, the Supramental Consciousness-Force is the offspring. It is through the Sun that the manifestation of Sat-Cit-Ānanda is taking place in the lower hemisphere.

### Vocabulary:

saparya, Nom. P. -yati (prob. fr. a lost noun sapaṛ) to serve attentively, honour, worship, adore RV. AV.; to offer or dedicate reverentially RV. x, 37, 1; to accept kindly Kauś; *serve and adore, serve and seek SA.*

सा मा सत्योक्तिः परि पातु विश्वतो द्यावा च यत्र ततनन् अहानि च ।  
 विश्वम् अन्यन् नि विशते यद् एजति विश्वाहापो विश्वाहोद् एति सूर्यः ॥ १०-०३७-०२

sā mā satyóktiḥ pári pātu víśváto  
 dyāvā ca yātra tatānann áhāni ca  
 víśvam anyān ní víśate yád éjati  
 víśvāhāpo víśvāhód eti sūriyaḥ 10.037.02

2

May this my truthful speech guard me on every side wherever heaven and earth and days are spread abroad. All else that is in motion finds a place of rest: the waters ever flow and ever mounts the Sun.

Interpretation:

"May this true Word, *sā satyoktiḥ*, fill me (from all sides, or all my gaps), *mā pari pātu víśvataḥ*, and the heaven and earth, *dyāvā ca*, where the days spread out, *yatra tatānann ahāni ca*!

Whatever other [in me], *yad víśvam anyad*, moves, *ejati*, thus becomes totally stilled, *ni víśate*, and only Waters always are and the Sun is ever rising high!"

*Pari pātu víśvataḥ*, lit. translated as 'may it protect me from all sides'. In our interpretation we take another look on this root, considering a deeper etymological meaning of it; root *pā* has two meanings to protect and to drink. The meaning of 'protection' can be gained by two different movements: protection from outside and from within. It is by filling being from within that the protection of the root *pā* is implied, whereas root *rakṣ* is a protection from without, which literally means to 'scare away'. So *pari pātu víśvataḥ*, could be understood as 'fill me from all sides that there should not be any gap, where the forces of darkness could enter'.

*Víśvam anyad ni víśate yad ejati*, lit. 'all other is totally settled what (or when) moves', meaning 'all, whatever is still there of different nature in its active state, moving in its habitual grooves of action and perception becomes totally still, or finds its true place, *ni víśate*, lit. 'settling down'.

Vocabulary:

ni-viś, A. (rarely P. -ti; cf. Pāṇ. 1-3, 17; aor. -aviśran, RV.) , to enter or penetrate into (acc. or loc.) to alight, descend to come to rest, settle down or in a home RV. &c. &c. to sink down, cease, disappear, vanish RV.: Caus. -veśayati, to bring to rest RV. TBr. víśvāhā, ind. = víśvaha, at all times RV. AV.



न ते अदेवः प्रदिवो नि वासते यद् एतशेभिः पतरै रथर्यसि ।

प्राचीनम् अन्यद् अनु वर्तते रज उद् अन्येन ज्योतिषा यासि सूर्य ॥ १०-०३७-०३

ná te ádevaḥ pradívo ní vāsate  
yád etaśébhiḥ pataraí ratharyási  
prācīnam anyád ánu vartate rája  
úd anyéna jyótiṣā yāsi sūriya 10.037.03

3

No godless man from time remotest draws thee down when thou art driving forth with winged dappled Steeds. One lustre waits upon thee moving to the east, and, Surya, thou arisest with a different light.

Interpretation:

"And when you move in your Car, *ratharyasi*, drawn by your flying steeds, *etaśebhiḥ pataraiḥ*, never the one who is godless, *na adevaḥ pradivaḥ*, makes you land down to his house (dwell in in his dwelling) *te ni vāsate*!

One space is following you from the east, and you ascend by other light, O Sun!"

None who had not given himself to the higher life, or surrendered to the light growing within, *adevaḥ*, can make Sun descend to his dwelling! For the space which is created by the Sun is only following his movement, the Sun himself is rising by his own light, which is different from the light it created, *anyena jyotiṣā*.

The line: *na te adevaḥ pradivo ni vāsate*, can be also translated as: "The one who does not have light, *adevaḥ*, cannot accommodate you who comes from the Light, *na te pradivo ni vāsate*."

Vocabulary:

adeva, mfn. *not divine not of divine origin*, *not referring to any deity* RV.; *godless*, *impious* RV.; m. *one who is not a god* ŚBr. xiv Mn.

pradiv, f. (nom. -dyaus) *the third or highest heaven* (in which the Pitris are said to dwell) AV.; *the fifth of seven heavens* ŚāṅkhBr.; mfn. (fr. 3. div, 'day' [cf. Lat. diu]) *existing from olden times, ancient* RV.; (-divas) ind. **from of old, long since, always, ever** (anuprad-, as of old, as formerly) ib. AV. (-divi) ind. *at all times, always, ever* RV.

nivas, 5. P. -vasati, (rarely -te), *to sojourn, pass or spend time, dwell or live or be in* (loc.) Mn. MBh. &c.; *to keep one's ground, withstand* (-vāsate for -vas- ?) RV. x, 37, 3; *to inhabit* (acc.) MBh. BhP.

ratharya, Nom. P. -yati, *to go or travel by carriage or chariot* RV.

rajas, n. 'coloured or dim space', *the sphere of vapour or mist, region of clouds, atmosphere, air, firmament* (in Veda one of the divisions of the world and distinguished from div or svar, 'the sphere of light', and rocanā divaḥ, 'the ethereal spaces', which are beyond the rajas, as ether is beyond the air; often rajas, = the whole expanse of heaven or sky', divided into a lower and upper stratum, the rajas uparam or pāṛthivam and the rajas uttamam or paramam or divyam; hence du. rajasī, 'the lower and higher atmospheres'; sometimes also three and RV. i, 164, 6 even six such spheres are enumerated, hence pl. rajāṃsi, 'the skies') RV. AV. TS. VS. Br.

येन॑ सूर्य॑ ज्योति॑षा बाध॑से तमो॑ जग॑च् च वि॒श्वम् उ॒दिय॑र्षि॑ भानु॑ना ।

तेना॑स्मद् वि॒श्वाम् अ॒निरा॑म् अ॒नाहु॑तिम् अ॒पामी॑वाम् अप॑ दु॒ष्प॒प॒न्यं सु॒व ॥ १०-०३७-०४

yéna sūrya jyótiṣā bādhase támo  
jágac ca víśvam udiyārṣi bhānúnā  
ténāsmád víśvām ánirām ánāhutim  
ápāmivām ápa duṣvápniyaṃ suva 10.037.04

4

O Surya, with the light whereby thou scatterest gloom, and with thy ray impellest every moving thing, Keep far from us all feeble, worthless sacrifice, and drive away disease and every evil dream.

Interpretation:

"Remove from us, *apa suva*, O Surya, all the weakness, *anirām*, the selfishness (not sacrificing) and sorrow [following it], *anāhutim*, *amivām*, and ill-dreaming, *duṣvapnyam*, for it is with this light that you remove the Darkness, *yena jyotiṣā bādhate tamaḥ*, and by this light, *bhānunā*, you compel (raise), *udiyarṣi*, all world [to life], *jágac ca víśvam!*"

It is with this other light of yours, *jyotiṣā bhānunā*, with which you destroy the darkness, *yena bādhate tamaḥ*, and make all things here move, *jágac ca víśvam udiyārṣi*, with this light free us from the active darkness, *tena apa duṣvapnyam suva*.

The active darkness has several characteristics:

*an-irā*, that which has untrue impulsion to action and perception; untrue intention;

*an-āhuti*, the state of being and consciousness where there is no invocation to the higher forces and there is no offering to them;

*amivā*, painful state of being, terror, fright;

*duṣvapnya*, a nightmare, ill-dream, an intervention of the darkness into the waking consciousness, creating a delusion in perception.

Vocabulary:

anira, mfn. *destitute of vigour* RV. iv , 5 , 14; (an-irā) f. *want of vigour, languor* RV. VS.

anāhuti, f. *non-sacrificing* RV. x , 37 , 4 and 63 , 12; *a sacrifice unworthy of its name* ŚBr.

amīva, n. ( am) *pain , grief* R. BhP.; (amivā) f. *distress , terror , fright* RV. AV. VS.; *tormenting spirit , demon* RV. AV.; *affliction , disease* RV.

वि॒श्वस्य॑ हि प्रे॒षितो॑ रक्ष॒सि व्रत॑म् अहे॒ळ्यन् उच्च॑रसि स्वधा अनु ।

यद् अद्य॑ त्वा सूर्यो॑पब्रवाम॒है तं नो॑ दे॒वा अनु॑ मँसीरत॒ क्रतु॑म् ॥ १०-०३७-०५

viśvasya hí preṣito rākṣasi vratām  
 áheḷayann uccárasī svadhā ánu  
 yád adyá tvā sūrya upabrāvāmahai  
 tāṃ no devā ánu maṃsīrata krátum 10.037.05

5

Sent forth thou guardest well the Universe's law, and in thy wonted way arisest free from wrath. When Surya, we address our prayers to thee to-day, may the Gods favour this our purpose and desire.

Interpretation:

"You being sent here, preṣitaḥ, protect indeed the Law of the World, viśvasya hi vratam rakṣasi! And by you own establishment rise without any hasting pressure here! And when we thus try to express you here, that our action all other gods should cherish here."

The Sun is sent here forth by the Transcendental to manifest the Supreme in the terms of the Universe. He is the messenger of the Transcendental here, as it were, whereas Agni is the messenger of the gods, who are already involved in the Sacrifice, the work of manifestation.

Vocabulary:

heḍ, or heḷ (cf. hel and hīḍ) 1. A. heḍate, heḷate, helate, *to be or make angry or hostile* (krudhyati-karman) Naigh. ii, 14 ;  
 maṃsīrata, Benedictive from man, maṃsīṣṭa.

तं नो द्यावापृथिवी तन् आप इन्द्रः शृण्वन्तु मरुतो हवं वचः ।  
 मा शूने भूम सूर्यस्य संदृशि भद्रं जीवन्तो जरणाम् अशीमहि ॥ १०-०३७-०६

tām no dyāvāpṛthivī tāt na āpa  
 īndrah śṛṇvantu marúto hávaṃ vācaḥ  
 mā śūne bhūma sūriyasya saṃdṛśi  
 bhadram jīvanto jaraṇām aśīmahī 10.037.06

6

This invocation, these our words may Heaven and Earth, and Indra and the Waters and the Maruts hear. Ne'er may we suffer want in presence of the Sun, and, living happy lives, may we attain old age.

Interpretation:

"That our Call, that Word of ours, may Heaven and Earth, and Waters, Indra and Maruts hear! May we be not at loss in the totality of Surya's Vision! May we enjoy the wearing out, *jaraṇām aśīmahī*, of our lives blissfully, *bhadram jīvantaḥ*!"

This is the vision of the manifestation by the Sun, which implies the wearing out of the physical body. It can be done in the blissful way or with struggle and pain. To manifest the Divine in Matter one must go through this process of living out ones possibilities here in the material body. One has to bring light into it as much as one can and live it through the time the body can endure it and stay. To live always in the light of Surya and not in the loss of the Surya's Vision implies the Bliss, bhadram. One can stay in this body without the loss of the Sun's Vision and thus enjoy wearing out of all its strengths and capacities in time. *Kurvanneveha karmāṇi jijīviṣecchatam samāḥ*, doing here verily works one must wish to live a hundred years, - says the Íśopaniṣad 2, it is thus and not otherwise that karma does not stick to men, *evam tvayi nānyatheto'sti, na karma lipyate nare*.

This is the vision of the Sacrifice done by the Lord for the creatures to manifest himself in them, in his multitudinous creation, *bahu syām*. To come to this possibility to stay in the body without leaving it, the body is to undergo a transformation, which is not possible at once. It needs to be worn out by the spirit many times and acquire a capacity to accommodate it. The more conscious the sacrifice is the faster is the accommodation.

To live blissful life is to enjoy the process of accommodation, which is known as the 'wearing out the body by the spirit', *jaraṇām aśīmahī*.

Vocabulary:

śūna n. *emptiness* (orig. 'swollen state', 'hollowness'; cf. śūnya) *lack, want, absence* RV.  
 jaraṇa, mfn. *old, decayed* RV. iv, 33, 3; f. *dry wood* (?) RV. i, 141, 7

वि॒श्व॒हा त्वा सु॒म॒न॒सः सु॒च॒क्ष॒सः प्र॒जा॒व॒न्तो अ॒न॒मी॒वा अ॒ना॒ग॒सः ।

उ॒द्य॒न्तं त्वा मि॒त्र॒म॒हो दि॒वे-दि॒वे ज्यो॒ग् जी॒वाः प्र॒ति प॒श्ये॒म सूर्य॑ ॥ १०-०३७-०७

viśvāhā tvā sumānasah sucākṣasah  
prajāvanto anamivā ānāgasah  
udyāntam tvā mitramaho divé-dive  
jyóg jīvāḥ prāti paśyema sūriya 10.037.07

7

Cheerful in spirit, evermore, and keen of sight, with store of children, free from sickness and from sin, Long-living, may we look, O Surya, upon thee uprising day by day, thou great as Mitra is!

Interpretation:

"Always, viśvāhā, may we see you, *tvā prāti paśyema*, who are perfected in Mind and Vision, *sumanasah sucakṣasah*, with offspring of our souls, *prajāvantah*, free from fear or imperfection, *anamivā anāgasah*, may we see you, *tvā prāti paśyema*, rising day by day, *udyantam dive-dive*, and manifesting Consciousness Supreme, *mitramahah*, living long life, *jyog jīvāḥ*, O Surya, here."

The Rishi asks the ultimate boon possible for men, to always see the Sun, the Supramental Light, and living a long life, *jyog jīvāḥ*, perfect in the Mind and Vision, free from any suffering and imperfection, bearing the fruit of the spiritual journey of the soul, *prajāvantah*, to see the Sun rising day by day, manifesting the greatness of the Transcendental Consciousness of Mitra, *mitramahah*, here.

Vocabulary:

viśvāhā, ind. = viśvaha, at all times RV. AV.

jyok, ind. (g. svar-ādi) *long*, for a long time or while RV. VS. AV. ŚBr. ChUp.

म॒हि ज्योति॑र् बिभ्र॑तं त्वा वि॒चक्ष॑ण भास्व॑न्तं चक्षु॑षे-चक्षु॑षे मयः॑ ।

आ॒रोह॑न्तम् बृ॒हतः॑ पा॒जस॑स् परि वयं जी॒वाः प्र॑ति पश्ये॑म सूर्य ॥ १०-०३७-०८

máhi jyótir bíbhrataṁ tvā vicakṣaṇa  
bhāśvantam cākṣuṣe-cakṣuṣe máyaḥ  
āróhantam bṛhataḥ pājasas pári  
vayam jīvāḥ prāti paśyema sūriya 10.037.08

8

Surya, may we live long and look upon thee still, thee, O Far-seeing One, bringing the glorious light, The radiant God, the spring of joy to every eye, as thou art mounting up o'er the high shining flood.

Interpretation:

"May we, living creatures, *vayam jīvāḥ*, clearly see you, *prāti paśyema tvā*, O Surya, rising over the vastness of variously glittering power, *ārohantam bṛhataḥ pājasah*, shining and illumining (or revealing) the delight, *bhāśvantam mayah*, to every eye, *cakṣuṣe-cakṣuṣe!* bringing the great light [from the Beyond], *mahi jyotir bibhratam*, O you, who sees all in detail, *vicakṣaṇa*."

*ārohantam bṛhataḥ pājasah*, is a vision of the Sun rising from the burning substance of the Vastness of the Transcendental Consciousness-Power. The Sun is only a representative of the Infinite Being in manifestation, its reorganization and rearrangement in terms of time and space and causality.

Vocabulary:

n pājas, n. *firmness, vigour, strength* RV.; *brightness, glitter, sheen* (pl. shining colours) ib.; du. *heaven and earth* (as the two firm or shining surfaces; cf. "firmament")  
mayas, n. (prob. fr. mā) *refreshment, enjoyment, pleasure, delight* RV. VS. TBr.

यस्य ते विश्वा भुवनानि केतुना प्र चरेते नि च विशन्ते अक्षुभिः ।  
 अनागास्त्वेन हरिकेश सूर्याह्वाह्वा नो वस्यसा-वस्यसोद् इहि ॥ १०-०३७-०९

yásya te víśvā bhúvanāni ketúnā  
 prá cérate ní ca víśānte aktúbhiḥ  
 anāgāstvéna harikeśa sūriya  
 áhnāhnā no vasyasā-vasyasód ihi 10.037.09

9

Thou by whose lustre all the world of life comes forth, and by thy beams again returns unto its rest, O Surya with the golden hair, ascend for us day after day, still bringing purer innocence.

Interpretation:

"By whose Vision, *yasya ketunā*, all these worlds of yours, *te víśvā bhuvanāni*, come into being, *pra cerate*, and by whose accommodations into Night they all are settled here, *ni ca víśānte aktubhiḥ*, O Gold-haired, *harikeśa*, O Sun, with that purity, *anāgāstvena*, you day by day, *ahnāhnā*, rise up, *ud ihi*, richer and richer every time, *vasyasā-vasyasā*."

It is a vision of the evolution of consciousness. Every time the rising of the Sun gets richer and purer. And all the worlds which are created by the Sun and accommodated by the Night become more capable to bare His Purity and Richness.

Vocabulary:

īr, 2. A. īrte (3. pl. īrate AV. RV.) *to go, move, rise, arise from* RV.; *to go away, retire* AV. xix, 38, 2; *to agitate, elevate, raise* (one's voice) RV.

anāgāstva, n. sinlessness RV.

vasyas, mfn. (= *vasīyas*), *better, more excellent or glorious, wealthier or richer than* (abl.) RV. VS. TBr. TUp.; n. *increasing wealth or prosperity, welfare* RV. AV.

harikeśa, mfn. *fair-headed* RV. VS. MBh.; m. N. of one of the 7 principal rays of the sun VP.; of Savitr, RV.; of Śiva MBh

शं नो भव चक्षसा शं नो अह्ना शम् भानुना शं हिमा शं घृणेन ।

यथा शम् अध्वञ् छम् असद् दुरोणे तत् सूर्य द्रविणं धेहि चित्रम् ॥ १०-०३७-१०

śam no bhava cákṣasā śam no áhnā  
śam bhānúnā śam himā śam ghr̥ṇéna  
yáthā śam ádhvañ chám ásad duroṇé  
tát sūriya dráviṇaṃ dhehi citráṃ 10.037.10

10

Bless us with shine, bless us with perfect daylight, bless us with cold, with fervent heat and lustre. Bestow on us, O Surya, varied riches, to bless us in our home and when we travel.

Interpretation:

"Be for us complete by the Vision, Full by the Day and Light, Complete by cold and heat, as in the journey, *yathā śam adhvan*, thus in the house, *śam asad duroṇe*, you, O Surya, hold (or establish) the Wealth of Consciousness [for us], *draviṇaṃ dhehi citram*."

*Śam naḥ bhava*, 'be for us śam', which can be translated as 'Peace and Joy and Fullness of realisation'; *śam* is the full satisfaction of the Spirit in the state of being. So that which brings this full satisfaction is the realization of the Spirit in consciousness and being of men.

Vocabulary:

*adhvan*, m. *a road, way, orbit; a journey, course, distance; the zodiac (?) , sky, air L.; a place; a recension of the Vedas and the school upholding it.*

*ghr̥ṇa*, m. *heat, ardour, sunshine* RV. i, 133, 6; x, 37, 10; (ā), Ved. instr. ind. *through heat or sunshine* RV.



अस्माकं देवा उभयाय जन्मने शर्म यच्छत द्विपदे चतुष्पदे ।

अदत् पिबद् ऊर्जयमानम् आशितं तद् अस्मे शं योर् अरपो दधातन ॥ १०-०३७-११

asmākam devā ubhāyāya jānmane  
śārma yachata dvipāde cātuṣpade  
adāt pibad ūrjāyamānam āśitam  
tād asme śam yor arapó dadhātana 10.037.11

11

Gods, to our living creatures of both kinds vouchsafe protection, both to bipeds and to quadrupeds, That they may drink and eat invigorating food. So grant us health and strength and perfect innocence.

Interpretation:

"To our double birth here, *asmākam ubhayāya janmane*, O gods, you give protection, *śārma yachata*, to our double and quadruple ways of being, *dvipade cātuṣpade*! One should eat and drink the food which makes us strong, in us you hold benignant wealth and fullness, *asme śam yor arapo dadhātana*."

To the double birth of ours the gods should give protection here. These two births are of the soul and of the body, which is including mind, life and physical body. So one birth of the soul is known to us in the terms of rebirth, and the birth of the body is taking place by the heredity. The double way of being is depicting the soul's reality in terms of its two poises of Individual and Universal Soul (or Psychic Being, Antarātman, and Unborn Self, Jīvātman).

The quadruple way of being is depicting the reality of the Self in four majors poises physical-vital-mental-supramental reality of being. The former is the reality of Consciousness, the latter is the reality of Being.

Vocabulary:

ūrj, (connected with vrj) , Caus. P. ūrjayati (p. ūrjayat) , *to strengthen , invigorate , refresh* RV. ŚBr.; A. ūrjayate (p. ūrjayamāna) , *to be strong or powerful , be happy* RV. x , 37 , 11, VS.  
āśita, mfn. (p.p. of the Caus. of aś) *fed , boarded , satiated* RV. R. &c.; *given to eat* (as food); (am) n. *food* RV.  
arapas, mfn. *unhurt , safe* RV. AV.; *not hurting , beneficial* RV. viii , 18 , 9.

यद् वो देवाश् चकृम जिह्वया गुरु मनसो वा प्रयुती देवहेळनम् ।  
 अरावा यो नो अभि दुच्छुनायते तस्मिन् तद् एनो वसवो नि धेतन ॥ १०-०३७-१२

yád vo devāś cakṛmā jihváyā gurú  
 mánaso vā práyutī devahélanam  
 árāvā yó no abhí duchunāyáte  
 tásmin tád éno vasavo ní dhetana 10.037.12

12

If by some grievous sin we have provoked the Gods, O Deities, with the tongue or thoughtlessness of heart, That guilt, O Vasus, lay upon the Evil One, on him who ever leads us into deep distress.

Interpretation:

"If by any absence of thought, *yad manasaḥ prayutī*, or by the tongue, *jihvayā*, we have created for you, O gods, a heavy pressure, offensive in its nature, *vo devāś cakṛma guru devaheḍanam*, whoever is not sacrificing, *arāvā yaḥ*, and disposed to harm us, *no abhi duchunāyate*, in him that very action, *tasmin tad enaḥ*, you hold firm, *ni dhetana*, O Luminous Vasus!"

There are two ways mentioned here which are creating the offence for the gods: by the Word and by the Mind. And even if one has made such a mistake, because of the absence of the Thought or it just slipped through his tongue, but he is still sacrificing, he should be spared. But if he is not and is intending to harm us, who are sacrificing, he should be exposed to his own evil action. It should go back to him and act upon him.

Vocabulary:

prayutī, f. *absence* (with *manasaḥ* = thoughtlessness) RV.

arāvan, mfn. *'not liberal; envious, hostile* RV.

ducchunāya, Nom. (A., -yate), *to wish to harm, be evil disposed* RV.

devaheḍana, n. *offence against the gods* AV. VS.